

THE NEHEMIAH COMPETENCIES TRAINING MODEL:
A CHRISTIAN COMMUNITY LEADERSHIP DEVELOPMENT TOOL FOR THE URBAN CHURCH
TO USE IN ADDRESSING THE NEGATIVE EFFECTS OF GENTRIFICATION

A THESIS-PROJECT
SUBMITTED TO THE FACULTY OF
GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY
RALPH WILLIAMSON

MAY 2018

CONTENTS

LIST OF ILLUSTRATIONS	iv
ABSTRACT	v
Chapter	
1. INTRODUCTION	1
2. THEOLOGICAL FRAMEWORK	27
3. LITERATURE REVIEW	57
4. PROJECT DESIGN	87
5. OUTCOMES	112
Appendix	
A. A BIBLICAL MODEL OF LEADERSHIP (LUKE 2:8-32)	137
B. LEADERSHIP PRINCIPLES FROM THE LIFE OF NEHEMIAH	139
C. ALLOWING SCRIPTURE TO SHAPE OUR LIVES	140
D. COMMUNITY MOBILIZATION STRATEGY	141
BIBLIOGRAPHY	146
VITA	150

ILLUSTRATIONS

Figures

4-1. Are You a Community Leader?	99
4-2. Who Are Community Leaders?	99
4-3. Where Do People Get Their Needs Met?	100
4-4. What Are Community Needs?	100
4-5. Define Indigenous Leadership	106
4-6. Where Do Indigenous Leaders Obtain Training to Become Community Leaders?	106
4-7. What is the Role of the Community Church in Developing Indigenous Leaders?	107
4-8. What <i>Indigenous Leadership</i> Training Is Needed in the Church?	107
4-9. Rationale for the Nehemiah Competencies Training Model “A Christian Community Leadership Development Tool for the Urban Church to Use in Addressing the Negative Effects of Gentrification	111

Tables

4-1. Non-Identified Indigenous Leaders	93
4-2. Community Participants Survey	98
4-3. Clinton Chapel Pastoral Histories (1979-2014)	101

ABSTRACT

Gentrification transforms the inner-city community housing from a typical single style older bungalow house community to a multilevel housing and affluent community. The millennials began to replace the long term older community residents. Community services become readily available, businesses such as major chained food stores move in, bike trails/lanes appear, and dog parks become a norm. The overall quality of the community improves substantially. Gentrification, however, is a two-sided coin. Adversely the long term older community resident is pushed out as property taxes and required house upkeep drive up the cost of owning and/or renting a home. The indigenous resident is challenged with finding available, affordable housing. Homelessness becomes a problem as these people lose their home but are vested in staying in their life long community.

The community church, a stable long-term community institution, becomes the potential source for addressing community ills. A new type of leader is needed, the church leader that has a vested interest in the community and the church being relevant. The competencies of Nehemiah, a community revitalizer, are studied to determine how these competencies can be modeled to help “rebuild the broken walls.”

CHAPTER ONE

INTRODUCTION

The Problem and Its Setting

Gentrification¹ is the restoration and upgrading of deteriorated urban property by the middle and affluent classes, often resulting in the displacement of lower-income families.² The affordability of real estate prices in these urban area neighborhoods appeal to the educated, upwardly mobile younger generations. This transformation of working class or vacant areas of the inner city and urban areas into middle-class and commercial use centers is gentrification.³ Gentrification forms one part of the life cycle of a city as part of the natural ebb and flow of the urban context.⁴

Researchers debate the causes and effects of gentrification, which became common in the United States in the mid-1970s.⁵ This process of renovation and rebuilding of poor and working class urban neighborhoods began in response to job relocation to the inner city, high gasoline prices, suburban traffic congestion, auto-dependant and development, and a new taste for old architectural designs.⁶ It was

¹ Sean Benesh, *Gentrification, Urban Missions, and Church Planting* (Portland, OR: Urban Loft Publishers, 2014), 46.

² Diane Davis, "The Internet & the City: Blogging and Gentrification of New York Lower East Side," *The Political Power and Social Theory Journal* 19 (2008): 189.

³ Benesh, *Gentrification*, 43.

⁴ Benesh, *Gentrification*, 293.

⁵ Ebenezer Aka, Jr., "Gentrification and Socioeconomic Impacts of Neighborhood Integration and Diversification in Atlanta, Georgia," 4, accessed January 5, 2015, <http://www.nssa.us/journals/2010-35-1/pdf/35-1%2001%20Aka.pdf>

⁶ Johnathan Hale, *The Old Way of Seeing* (New York, NY: Houghton Mifflin, 1994), 6.

accompanied by the influx of middle-class and affluent people into deteriorating areas.⁷ The rebuilding of the central city motivated decision makers to improve the corridors leading to the revitalized hubs in order to reflect progress and prosperity. The goal was to wipe out the appearance of poverty.⁸ As a result, the poor who lived along these corridors were displaced when poorly maintained houses were torn down and replaced with businesses and upscale housing.

Gentrification has positive and negative effects upon the communities involved. Positively, it results in an upward change in land use to middle and upper class residential and/or commercial use. Negatively, it results in the displacement of the poor,⁹ a common problem in depressed communities throughout the United States and internationally.¹⁰ Gentrification, and issues related to poverty, creates a dilemma for the urban church by challenging it to stay in the inner-city community and to be more relevant, or to move out of the inner city into areas that appear more progressive.¹¹

Benefits (or Positive Impact) of Gentrification for the Urban Community

Motivations for gentrification include the opportunity to buy affordable property and houses, to live in a multicultural historic neighborhood, and to have access to urban

⁷ Rick Hampson, "Studies: Gentrification a Boost for Everyone," *USA Today*, April 19, 2005.

⁸ Gary Russell and Beth Etringer, "Tracking County Response to Welfare Reform in Mecklenburg County" (Chapel Hill, NC: University of North Carolina, 2008), 8.

⁹ Benesh, *Gentrification*, 43.

¹⁰ Aka, "Gentrification," 1.

¹¹ David Briggs, "Upon This Corner: The Black Church in the City," *Cleveland.com*, accessed January 29, 2015, http://www.cleveland.com/religion/index.ssf/2008/12/innercity_black_churches_strug.html.

amenities, such as special events and sport teams.¹² As a result of being closer to the inner city, many people who held jobs in the inner-city experience shortened commutes that save travel time and expenses. Typical gentrification outcomes include improved neighborhoods because of the renewal of deteriorating, dilapidated and depopulated urban neighborhoods. In addition, upgrades are made to streets, lighting is increased, and businesses and services move into the community.

Negative Impact of Gentrification for the Urban Community

As already mentioned, an adverse effect of gentrification is the displacement of the poor. Displacement refers to the forced involuntary relocation of the poor, the ethnic minorities, and the aged.¹³ Displacement due to gentrification often leads to homelessness that produces a feeling of hopelessness in the displaced because they often find it difficult to locate adequate housing at a price consistent with what they were paying prior to their displacement. One of the most disheartening effects of gentrification is that people who once owned suitable homes that required minimal maintenance in the area are often not permitted to buy back into the area when these homes are renovated.¹⁴ Many times, renewal in these urban neighborhoods exclude poor Blacks and Hispanics who had persevered through hard times; they restored their neighborhoods, but it resulted in their being ousted by their own success. This negative

¹² Benesh, *Gentrification*, 293.

¹³ Bruce London and John Palen, *Gentrification, Displacement, and Neighborhood Revitalization* (Albany, NY: State University, 1984), 12.

¹⁴ Aka, "Gentrification," 2.

effect of displacement is probably the most disturbing of all.

If the factors and relationships that contributed to sustained poverty and the perceptions of performance by their newer, more affluent neighbors were understood in greater depth, the problem of hopelessness in urban neighborhoods might be easier to resolve. God's people must work to lessen the negative impact of the cycle of poverty. God's people must seek the prosperity and peace of the city.¹⁵ God's people can be found in the church in the inner-city community. The question that is raised is, "What kind of church can reach and effect issues such as hopelessness? What can a church do to produce leaders who can influence inner city community issues such as hopelessness?"¹⁶ Rick Warren suggests four Scriptures that help identify the characteristics of a good candidate for training as lay pastors/Christians leaders: the ability to lead and know the sheep (John 10:4-5), the ability to meet the need and give hope in hopeless situations (Psalms 23:1, 5-6), the ability to strengthen the weak and seek the lost (Ezekiel 34:4-10) and the ability to set a good example (I Peter 5:3).¹⁷

¹⁵ Jeremiah 29:7. All Scriptures used are taken from the *NIV Life Application Study Bible* (Grand Rapids, MI: Zondervan, 1991).

¹⁶ George G. Hunter III, *Church for the Unchurched* (Nashville, TN: Abingdon, 1996), 25.

¹⁷ Hunter, *Church for the Unchurched*, 136.

Gentrification and the Urban Church

When gentrification occurs, the urban¹⁸ church dilemma is whether to function as a center for community leadership development or to leave the inner-city community. Over the years, the urban church has provided stability to the urban community even though the church is often neglected, victimized, and rarely seen as an asset and collaborative agent. The urban church faces the dilemma of choosing to remain in or depart from the inner city because the urban church has positioned itself as a community-focused and socially relevant institution.

The 1970's and 1980's marked a period of "flight to the suburbs" during which the urban church and its surrounding community lost members who grew up, attended college, and moved out of the inner city. The church never left, even when the city was at its worst. The only functioning institutions are churches and liquor stores in many struggling urban neighborhoods. There were a number of churches that left with their members and moved to the suburbs two generations ago, and no one seized the suburban opportunity more vigorously than evangelicals.¹⁹

¹⁸ United States Census Bureau, "2010 Census Urban and Rural Classification and Urban Area Criteria," accessed January 5, 2015, <https://www.census.gov/geo/reference/ua/urban-rural-2010.html>. The word urban denotes 'metropolitan' which includes both the inner city and surrounding suburbs. Urban, according to the 2010 Census of US Census Bureau is defined as a city with a population with 50,000 or more residents. This definition captures the reality of urban meaning density. Today, in the United States nearly 80% of the population lives in areas that are now classified by the US Census Bureau as urban. To qualify as an urban area, the territory identified according to criteria must encompass at least 2,500 people, at least 1,500 of which reside outside institutional group quarters. The Census Bureau identifies two types of urban areas:

- Urbanized Areas (UAs) of 50,000 or more people;
- Urban Clusters (UCs) of at least 2,500 and less than 50,000 people

¹⁹ Andy Crouch, "A New Kind of Urban Ministry," *Christianity Today* 55, no 11 (Oct 28, 2011): 22, accessed September 8, 2015, <http://www.christianitytoday.com/ct/2011/november/urbanministry.html>.

However, most black churches remained in their old neighborhoods, even when many of their members had left. Non-denominational groups started their own churches in neighborhoods in vacated buildings left by other Christians. A new generation of community development-oriented pioneers, inspired by Dr. John Perkins, planted roots in the toughest urban locations through the darkest days of the 1980s and 1990s.²⁰

The loss of income from these tithers left the urban church and the community around it deprived and in decline. As a result, the community was left with no Christian presence because of the weakened urban church. In addition, those who felt they had invested too much to lose, the poor, the elderly, minority groups, and low-income renters were all who remained in the inner city. In the midst of this decline, investors and entrepreneurs moved in and began to develop property.²¹

Worshipping in a struggling community can be difficult. So, the urban church location is based upon a decision to stay in the community or to flee to the suburbs. When the church chooses to remain in a gentrified area, it must respond as an agent of change and determine to make community changes with love, grace and hard work.²² A proper theology of place should lead the church to stay in the community and to become involved and integrated into the community as a redemptive force.

Differentiating between place and space reflects that place has much more

²⁰ John M. Perkins, *Beyond Charity: The Call to Christian Community Development* (Grand Rapids, MI: Baker, 1996), 16-17.

²¹ Benesh, *Gentrification*, 292.

²² Benesh, *Gentrification*, 294.

influence upon human experience than is generally recognized, and this lack of recognition can be dehumanizing.²³ An understanding of the importance of place from a theological perspective has much to offer in working against the dehumanizing effects of the loss of place community, such as being displaced and becoming hopeless. Community and places each build the identity of the other through a rediscovery of the importance of place, drawing on the resources of the Bible and the Christian tradition.²⁴

Benesh sees the urban church as an agent of change with a mission of making disciples and leaders who conform to Christ's example and who teach the community to obey all that Jesus taught.²⁵ Just as gentrification is a catalyst for change, Christian leaders become agents of change. The role of the church is to identify with the community through the training and sending of Christian leaders who work to make the change as positive as possible.

Benesh states that the trained Christian leader embraces a theology of place,²⁶ a sent-ness,²⁷ and a salt/light effect.²⁸ A theology of place helps the leader build a local expression of church. The recognition of one's sent-ness is that Christ followers are not where they are by accident; rather, they are sent where they find themselves. Because

²³ John A. Inge, *Christian Theology of Place: Explorations in Practical, Pastoral and Empirical Theology* (Burlington, VT: Ashgate, 2003), 59.

²⁴ Inge, *Christian Theology*, 60.

²⁵ Benesh, *Gentrification*, 299.

²⁶ Benesh, *Gentrification*, 294.

²⁷ Benesh, *Gentrification*, 296.

²⁸ Benesh, *Gentrification*, 295.

of one's sent-ness, Christian leaders learn to act and think like missionaries.²⁹ Being sent means identifying with the Sent One. Leaders are sent and purposed to be where they are. Christian leaders are called to embrace our "sent-ness," to follow Jesus outside of the church into the community by faith and learn to "be" the church in the world.³⁰

Gentrification and the Urban Pastor

A new type of community leadership is needed to help blend the new with the old in these urban communities. Mock, Davidson, and Johnson recognized the presence of effective leadership skills in pastors who embodied a strong prophetic leadership style and who embraced the scriptural passage, "You shall love the Lord with all your heart and soul and mind, and your neighbor as yourself" as critical.³¹ They believed lay leaders and pastors from various socio-economic backgrounds need to be perceived as visionary, effective, and committed in order to motivate their members' involvement in the problems of society in a more meaningful manner.³² It is questionable whether this type of leadership exists in needy communities because there is a demonstrated lack of experience by church leaders in handling community problems.

The prophet Nehemiah's experience in leadership demonstrates Torah values in

²⁹ Benesh, *Gentrification*, 296.

³⁰ Alan Hirsch, Kim Hammond, Darren Cronshaw, and Michael Frost, *Sentness: Six Postures of Missional Christians* (Downers Grove, IL: IVP, 2014), 43.

³¹ Alan K. Mock, James D. Davidson, and C. Lincoln Johnson, *Faith and Social Ministry: Ten Christian Perspectives* (Chicago, IL: Loyola Press, 1990), 101; Mark 12:30.

³² J.W. Carroll, *As One with Authority: Reflective Leadership in Ministry* (Nashville, TN: JKP, 1991), 94.

his obedient response to his call.³³ Nehemiah understood his leadership as a calling from God.³⁴ He listened, came to see the need, and obediently followed the call of God.³⁵ God has always called leaders. Nehemiah's experiences enable him to hear God's calling to lead and to respond to that call.³⁶

Lay leaders and pastors with a prophetic leadership style reflect a concern for the overall well-being of the parishioners. Wuthnow stated, "Churches have also borne part of the burden of caring for the poor, and there is widespread sentiment that the churches should continue to be actively involved."³⁷ The church is the place where leadership is often developed in urban settings that are already stressed. Construction of mega-churches continues to rise in more affluent suburban areas, while under-served inner-city churches struggle with tight budgets and small congregations. Many of these urban churches are open less than ten hours per week. Wuthnow further explained, "Providing assistance to their own members who are in need is probably the most common way that churches minister to the poor."³⁸

Many view the church as the source of spirituality and the key to developing hope among parishioners. According to Carroll, "Authority is the right to exercise

³³ Exodus 20:2.

³⁴ Nehemiah 2:12b.

³⁵ Nehemiah 1:1-4.

³⁶ Lovett H. Weems, Jr., "Like a Team: A Christian Resource for Teamwork Development," Online Newsletter of the Lewis Center for Church Leadership of Wesley Theological Seminary, accessed 1/05/2015, www.churchleadership.com (2015, 1), <http://Likeateam.com/7-components-church-team-leadership-training1>; <http://www.churchleadership.com/resources/RightQuestion.asp?id=homepage20151>

³⁷ R. Wuthnow, *Crisis in the Churches: Spiritual Malaise, Fiscal Woe* (Cary, NC: Oxford, 1997), 189.

³⁸ Wuthnow, *Crisis in the Churches*, 189.

leadership in a particular group or institution based on a combination of qualities, characteristics, and expertise that the leader has or that followers believe their leader has.”³⁹ Nehemiah’s display of love for God and the people left behind in Judah demonstrates Torah values that validate him as a model of leadership. Nehemiah listened to the cries of the people, and he showed concern for their situation. Nehemiah provides a model of a Christian leader who understands and displays the leadership skills required for effective community leadership

Gentrification in Charlotte, NC

In November 1966, Congress passed legislation that initiated the Model Cities Program designed to encourage cities to take concerted action on their social and economic problems, as well as the physical decay of inner cities.⁴⁰ This legislation was a response to problems of poverty and race in American cities. Gentrification in Charlotte, North Carolina, followed the national pattern started by this Model Cities program. By the mid-eighties, gentrification in Charlotte, NC, focused on business corridors in close proximity to the revitalizing downtown urban center city. Long-neglected inner-city neighborhoods, located along these corridors that led to the inner city, became attractive once again.

A story from the Associated Press on WRAL-TV reports that North Carolina has

³⁹ Carroll, *As One with Authority*, 14.

⁴⁰ D. Bradford Hunt, “Model Cities,” *Encyclopedia of Chicago*, accessed December 12, 2015, www.encyclopedia.chicagohistory.org/pages/832.html.

become the ninth largest state in the nation.⁴¹ It states that this growth in population will impact urban developers along interstate corridors running from the Triangle area of northern North Carolina (Raleigh, Durham, & Chapel Hill) through the Triad area of central North Carolina (Greensboro, High Point, Winston Salem) and into southern North Carolina (Charlotte). Therefore policy makers must think ahead as more middle class job seekers move into these areas. Adding this many new people will present challenges to urban settings, causing higher housing costs and more displacement of the poor in these more densely populated areas.⁴²

One example of this is the displacement and required relocation of a long-standing inner-city daycare located at a YMCA. This particular area of Charlotte, NC has gentrified, and the daycare must move out of its facilities to make way for other children's programs.⁴³ The daycare must relocate into a low-income zip code or risk losing its grant funding. The chairperson of the 1990s fund raising committee that helped establish the daycare stated, "Because of gentrification, the kids in the neighborhood are not at-risk as they were 20 years ago." She was further quoted as saying, "Things change, and neighborhoods evolve." Leaders must have a mindset that other people are depending on them and their ability to chart a good course.⁴⁴ Sean

⁴¹ "NC Now9thLargestState;SCHasGrowthSpurt.," WRAL.com, posted December 23, 2014, accessed May 5, 2015, <http://www.wral.com/nc-now-9th-largest-state-sc-has-growth-spurt/14304228/#qXA2BeComhUSfibs>.

⁴² "NC Now9thLargestState."

⁴³ Mark Price, "Free Preschool Program Must Find a New Home," Charlotte Observer (2015): Section A, 1, accessed April 21, 2015, mprice@charlotteobserver.com

⁴⁴ John C. Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville, TN: Nelson, 1998), 37.

Benesh suggests that the church must rethink its theology, philosophy, and practice as it relates to the dynamics of an ever-changing community as well.⁴⁵

The Effects of Gentrification on the Community

Over time, the retreat to the suburbs left a depressed inner-city community and a dead church with no community outreach, no relationships, and little influence. The effects of gentrification on the urban church resulted in it becoming a place of Sunday worship for an older membership, while sitting unoccupied during the rest of the week.⁴⁶ Historically, the urban church was an integral element in one's community and social arenas. Churches provide valuable contributions to communities in the areas of encouraging virtue, direct economic contributions, social services and community volunteering, education and civic leadership training, and reduced levels of deviance.⁴⁷ Churches bring positive benefits to communities, and their role in the community as a beneficial, nonprofit institution should be maintained.⁴⁸ The loss of the Christian presence in community led to desperation and hopelessness.

The Church ought to function as an agent of change in these communities. Yet, its current day dilemma is whether to stay in the community and try to be relevant, or to move to an area where survival of the church is more promising. Poverty is not

⁴⁵ Benesh, *Gentrification*, 29.

⁴⁶ Benesh, *Gentrification*, 290

⁴⁷ Andy Lewis, "Some Positive Benefits Churches Bring to Communities," *The Ethics and Religious Liberty Commission of the Southern Baptist Convention*, posted March 13, 2008, accessed May 6, 2015, <https://erlc.com/article/some-positive-benefits-churches-bring-to-communities>.

⁴⁸ Lewis, "Positive Benefits."

confined to urban areas, but this new poverty, a poverty compounded by dependency and hopelessness, has nearly everyone confounded.⁴⁹ Yet in the inner-city community poverty and hopelessness has not been adequately addressed by the church that appears to be sleeping peacefully. Is this an indictment on the church?⁵⁰ In this study, the intention is to explore how Church leaders in transitioning communities may be educated to become Christian leaders who can bring hope and restoration to neighborhoods by networking available resources.⁵¹

Gentrification and the Charlotte Churches

Faith-based organizations also function as an advocate in inner city areas. Helping Empower Local People (HELP), an affiliate of the Industrial Areas Foundation (IAF), is a community effort organized around faith congregations and community groups. Its focus is solely on local issues.⁵² HELP's church-and-community-based structure is often liberal, using a broad-based multicultural people base, embracing mobilizing community protest, marching, and challenging local government, but it is strictly nonpartisan. In 2001, HELP unsuccessfully lobbied for a \$9 minimum hourly wage for city workers. It has labored to increase job opportunities for youth and to argue for the need for quality nursing-home care.⁵³ HELP addresses community issues by

⁴⁹ Perkins, *Beyond Charity*, 21.

⁵⁰ Perkins, *Beyond Charity*, 41.

⁵¹ B.M. Metzger and R.E. Murphy, *The New Oxford Annotated Bible* (New York, NY: Oxford, 1994), 594.

⁵² Karen Shugart, *Helping Empower People Looks Ahead* (Charlotte, NC: Creative Loafing, 2008), 1.

⁵³ Shugart, *Helping Empower People*, 1.

mobilizing people of faith to advocate in the format of protests and rallies. While effective, it does not address community issues like gentrification.

Christian Community Development Association (CCDA) is an effective church-based ministry that targets the needs of the poor community by responding to those needs in a holistic way based on clear biblical principles. They work to develop leaders from within the community.⁵⁴ CCDA sees the felt needs of the people in community and responds to those in need in a holistic manner using clear biblical principles. Having proven itself over time, CCDA develops and utilizes leaders from within the community and encourages its leaders to relocate into the community to live and serve among the poor. It empowers the poor through redistribution with all community members sharing their skills, talents, education, and resources to help one another. CCDA stresses reconciliation –between people and God, and between people and people.⁵⁵

CCDA is centered in God, seeks to abide by biblical principle, and shares hope with people in poor and stressed communities. The story of Nehemiah tells how Nehemiah was centered in God, sought to abide by the Torah principles, and shared hope with people in poor and stressed communities. Nehemiah's and CCDA's concepts are similar. CCDA teaches churches and their leaders to understand the relationships between neighborhood revitalization, community cultural change, and the displacement of poor neighborhood residents, who desire to remain in their community, as rent and

⁵⁴ John Perkins, *Restoring At-Risk Communities: Doing It Together & Doing It Right* (Grand Rapids, MI: Baker, 1995), 17.

⁵⁵ J. Perkins and J. Kadlecsek, *Resurrecting Hope: Powerful Stories of How God Is Moving to Reach Our Cities* (Ventura, CA: Regal, 1996).

property values increased is questionable. They both, however, have a biblical theology of the city for all that they do.

Clinton Chapel AME Zion Church as a Case Study

Located within two miles of the inner city of Charlotte, in a gentrified area, the Clinton Chapel AME Zion Church will be used as a case study. The project will involve interviews and assessments of at least twelve to fifteen lay leaders and pastors about their administrative performance in order to establish their tenure status, employment status, leadership training, and community engagement in a gentrified community.

The Clinton Chapel AME Zion Church has been identified as the church to research because it is an inner-city church that has been faced with issues of gentrification twice. Clinton Chapel AME Zion Church was established as an AME Zion church in 1868 by Bishop J. J. Clinton.⁵⁶ Reverend Andrew Jackson Warner was appointed to Clinton Chapel in 1898 and over a pastorate of ten years organized the church and developed its resources to make it one of best stations in Zion Methodism.⁵⁷ Four churches have been organized from this mother church, Moore's Sanctuary, Little Rock, Gethsemane, and Grace.⁵⁸ In 1952, the church moved from the inner city to its current location as a result of inner city redevelopment.⁵⁹ It is currently located within

⁵⁶ William J. Walls, *The African Methodist Episcopal Zion Church: Reality of the Black Church* (Charlotte, NC: A.M.E. Zion Publishing House, 1974), 190.

⁵⁷ Walls, *Zion Church*, 592.

⁵⁸ Walls, *Zion Church*, 263-264.

⁵⁹ Conversation with Ms. Helen B. Kirk, oldest member at Clinton Chapel AME Zion Church, Church Historian and keeper the Church Historical Room. Based on the printed article in the Charlotte Observer "Historic Church Site Sold: Church Tract Sold to Duke," *Charlotte Observer*, 1950, Section B p1 Article and

two miles of the inner city in another area that is now being gentrified. The church has experienced a state of decline over the last 20 years. The decline may be attributed to the lack of Nehemiah-like leadership based on the effect of short pastorates, the absence of leadership development tools, and the inability to see the broken walls in the community. Clinton Chapel, located in the Charlotte District of the Western North Carolina Conference, was the leading African-American church in the Charlotte region from the late 1800s to the mid-1900s. Currently, it is still considered the AME Zionist's "Mother Church" of this region.

The Purpose of This Study

This paper focuses on Nehemiah-type leadership development by clergy who have the primary responsibility for leadership development through the leading or training of others to address issues, such as gentrification, within the gathered community.⁶⁰ Gentrification is usually a dreaded reality for poor urban communities. It typically leads to their displacement and to a general feeling of hopelessness in the face of greater political powers. Nehemiah represents a biblical model of a wise and courageous faith leader who leveraged political power and resources to engage the faith community in socio-economic and spiritual development. This thesis will explore the dynamics of gentrification, exegete the story of Nehemiah, and test a model for developing Nehemiah-like leaders in the urban church. This model, grounded in a case

photos housed in Church Historical Room.

⁶⁰ Carroll, *As One with Authority*, 90.

study at Clinton Chapel AME Zion Church in Charlotte, will supplement the contributions of faith-based, grass-roots mobilization groups such as Helping Empower Local People and the Christian Community Development Association.⁶¹

Nehemiah Leadership for the Urban Church and Community

In Scripture, Nehemiah's story of the gentrification of Judah can be used as a model to improve the conditions of a poverty-stricken community.⁶² Christian community development, modeled on Nehemiah's manner of addressing the gentrification of Jerusalem, may provide a model for understanding and resolving the problem of hopelessness in urban neighborhoods. Leaders can use gentrification as a tool to develop and intentionally plan strategies of mixed income redevelopment that protects the interests of all, including the poor.

Nehemiah was an example of a leader that had a theology of place, of sent-ness, and a salt/light effect.⁶³ Nehemiah identified with the people and saw himself as one of them.⁶⁴ He did not find fault or blame the people for their conditions.⁶⁵ Nehemiah successfully displayed leadership capabilities of love, tolerance, and an ability to rally and teach broken people. These competencies were vital for his success as a Christian

⁶¹ Purpose of study developed through conversation/consultation with Dr. Tim Laniak, Professor of Old Testament, Mentor for the Christian Leadership Doctor of Ministry Track, Coordinator of the Urban Ministry Program, and Dean of Gordon-Conwell Theological Seminary's Charlotte, North Carolina 2015.

⁶² Lupton, "Gentrification: Displacement or Beloved Community?" accessed May 10, 2015, <http://fcsministries.org/blog/gentrification-displacement-or-beloved-community/>.

⁶³ Benesh, *Gentrification*, 295.

⁶⁴ Nehemiah 2:17, 20.

⁶⁵ Exodus 20:16.

leader.

Teaching people the Scripture results in millions of people changing the way they think about their lives and circumstances. The church serves as the primary resource for the teaching of the Scripture in inner-city communities. The biblical concept of “hope” is taught and modeled by church leaders and observed by people based on the actions of leaders.⁶⁶ These displays of hope by spiritual leaders give credence to the principle of living by example. As people begin to feel differently about their approach to life, they begin to believe that life could be different for them. This phenomenon greatly stimulates the development of hope. Hope is the result of reaching out to those whose spirits have been broken.

Defining what is meant by the concept of church is not an uncontested area. Rather than viewing the church independently, as a physical structure or a collection of worshippers, a church is defined more appropriately as a combination of the two. First, the Bible teaches that salvation causes human behavior to change within people, resulting in better cognitive thinking skills and more appropriate behavioral patterns. In theory, salvation renews the mind and heart, but it is not clear how humans respond to God’s biblical directions.

Missionaries serve in outreach ministries of the church, and they are guided by biblical truths that provide them guidance and direction on how to serve the needs of the intended population. When missionary ministries exist, people are led into spiritual renewal of the heart and the mind. These efforts are confirmed by their sent-ness,

⁶⁶ 1 Corinthians 3:11.

which results in people achieving independence from broken institutional systems and situations, while gaining an attitude of hope that supports new learning and work ethics.⁶⁷

Missionaries are Christian leaders that serve to engage communities and to help resolve problems. Christian leaders, as was Nehemiah, are challenged to not forget the purpose behind the vision, even as they work to fulfill it. The vision was to rebuild the wall, but the wall was not the important part of the vision. The wall was a means to a larger purpose. What Nehemiah and his people were really about was reclaiming their identity as a people of faith.⁶⁸ What was at stake was not just a wall, but their very faith.⁶⁹ Nehemiah had to make sure the people were reminded of their ancient faith. Faith and hard work enabled them to complete their task of rebuilding the wall in 52 days.⁷⁰

When Nehemiah said, “You see the trouble we are in, how Jerusalem lies in ruins with its gates burned,” he was not describing his personal agenda, but assessing the common situation faced by all the people.⁷¹ Nehemiah gained the trust of the people, which led to community engagement.⁷² This thesis explores how Nehemiah’s example may be used to determine how Christian leaders can acquire the community

⁶⁷ Benesh, *Gentrification*, 296.

⁶⁸ Weems, “Like a Team,” 3.

⁶⁹ Nehemiah 8; 12:27.

⁷⁰ Nehemiah 6:15-16.

⁷¹ Nehemiah 2:17.

⁷² Weems, “Like a Team,” 1.

development leadership capabilities necessary to support communities in addressing various issues such as gentrification.

The physical church functions as a training facility where worshippers are taught, developed, and motivated to be Christian leaders in their theology of place.⁷³ As Christian leaders, worshippers can embrace salvation and have an influence on bringing others into the fellowship. The church can become the training ground for those who would like to evangelize and perform outreach ministry. The test of doing outreach ministry is presented in one's ability to move outside the comforts of the church and walk among the broken, the hurting, and the unchurched, while displaying a spirituality that may cause people to question what is different about this set of Christian leaders, possibly resulting in a positive cognitive and behavioral change in their lives. Hopefully, over time, the sense of hopelessness will diminish.

The need for more training in outreach ministry in the urban churches continues to grow, especially in transitioning communities. It may be reasonable to think that matters of spirituality should be shared with people in need prior to addressing their physical needs, but do people tend to be more open to hear the witness of God when they are not hungry, cold, or hurting? Repeatedly, these questions have been raised about what should be addressed first, people's physical or spiritual needs. It is theorized that if the physical needs are addressed before the spiritual, helping ministries become no different than entitlement programs. Franklin E. Payne states, "What man needs most is regeneration and obedience to God's Word. Thus, man's most basic need

⁷³ Benesh, *Gentrification*, 293.

is spiritual, not physical.”⁷⁴ The Christian leader’s display of love models the Christian regeneration of loving one’s neighbor and allows the broken person to trust enough to allow for the physical needs to be addressed.

Service delivery partnered with the impact of theology may help break the mindset of entitlement dependency. Again, Nehemiah may provide a model that could successfully create joy and hope within individuals in stressed communities.

Training Nehemiah Leaders

Nehemiah demonstrated the qualities and behaviors of church and community leaders, such as respect for each other, the willingness to listen, and to help bring people together. A leadership model can offer ideas for cultivating natural leaders that nurture and support the work of bringing church and community together. Many of the attributes and behaviors of leaders, including clarity of vision, capacity to support and encourage, and tolerance of ambiguity, are similar to those of Nehemiah.

Further research may help clarify the relationship between personal qualities and behaviors, such as those of the servant leader, the broader environment that nurtures or hinders leaders, and the outcome of church and community leadership efforts. The challenge, then, is to discover community development practices and policies that build on the institutional strengths of inner-city churches, and religious institutions in general. This means Black churches cannot be assumed to be model

⁷⁴ Franklin E. Payne, “A Biblical Reflection on Need and Needs,” *Biblical and Christian Worldview for the 21st Century*, accessed May 6, 2015, http://www.biblicalworldview21.org/Psychology/Need_and_Needs.asp.

institutions, ever poised to “save” their residential neighborhoods. Inner-city churches, like most organized religious bodies, are rich and diverse institutions engaged in complicated relationships with populations, neighborhoods, and cities.

Neighborhood does not always mean community. The development spearheaded by black churches sometimes transcends the needs of particular neighborhoods, for example, when churches highlight the plight of the urban poor. The strategy of the church being an advocate of poor people can be an asset, especially in urban economies that force poor neighborhoods to compete for resources that, ideally, all should enjoy.⁷⁵ This exploration of Nehemiah will be used to develop a leadership-training tool.

Scope of the Study

The interest and focus of this research is the training and developing of church-based leaders. The urban church needs leaders who understand that the Bible teaches God’s heart has been sensitive to the conditions of the oppressed, the displaced, the stranger, and the poor. Benesh states that the need for urban Christian leaders to get involved with the plight of the displaced is imperative.⁷⁶ The “needed leadership” in urban settings is rare because there is a lack of understanding of the church’s product. The church product is its mission, the developing of disciples and church leaders.⁷⁷ Many

⁷⁵ Omar M. McRoberts, “Churches, Community, and Development,” *Shelterforce Online*, accessed May 6, 2015, <http://www.nhi.org/online/issues/115/McRoberts.html>.

⁷⁶ Benesh, *Gentrification*, 221.

⁷⁷ Matthew 28:19-20.

church leaders are trained to focus on budget, buildings or programs rather than people with day-to-day survival needs. The church product and mission work together in the development of leaders who reflect Christ's presence in the community.

Specifically, this study will seek to:

- Research a specific church and its community;
- Study and interpret community dynamics, such as the effects of gentrification;
- Determine the current leadership training and development of church leaders to become community leaders;
- Analyze how best to develop leaders to understand the specific effects of hopelessness caused by displacement;
- Produce a training manual that can be used to develop and train inner city community leaders.

Research Methods

Three types of qualitative research will be used. First, an ethnography study will be used that will focus on society and culture to help uncover the relationship between church and community. A phenomenology study will look into the essence of the phenomenon of hopelessness brought on by gentrification. The case study method will use a pre-test and post-test to provide a holistic analysis of the church's knowledge of, and ability to address, gentrification in the community in which the church is located

The Basis for the Study (The Research Questions)

Open-ended research questions will be used to elicit responses concerning the leadership development experiences of inner city leaders and their pastors. Several questions will be asked to establish the capabilities of inner city pastors to teach leadership skills to church leaders. Other areas of interest include the quality of the training method used, the ability of the learner, and the effectiveness of the teaching method used by church leaders.

- R1: What indigenous leadership development/training⁷⁸ is needed to raise up Christian Leaders from within the church who will develop the leadership skills required in the church, the leadership skills required in the community, and will work in the community to serve to address such issues as hopelessness and displacement?
- R2: From the point of view of Christian leadership, how many Christian leaders from within the church will commit to live in the community of need and fill the leadership void by modeling effective and healthy lifestyles based on the competencies of Nehemiah?⁷⁹
- R3: From the point of view of community engagement to network resources,⁸⁰ to what extent do Christian leaders acquire the community development leadership capabilities that are necessary to support communities in

⁷⁸ Wayne Gordon, "Indigenous Leadership Development" in *Restoring At-Risk Communities*, ed by John Perkins (Grand Rapids, MI: Baker, 1996), 192-193.

⁷⁹ Gordon, "Indigenous Leadership Development," 183.

⁸⁰ Perkins, *Restoring At-Risk Communities*, 139-140.

addressing issues such gentrification?

Limitations of the Study

An assumption is not a confirmation, but an expression that can be tested for accuracy.⁸¹ One assumption is that the time spent fulfilling the functions of a pastor is important in the implementation of an effective community outreach ministry. Another assumption is that the tenure of a pastor is related directly to the kind of ministry that will be implemented in the church and community.

Other assumptions, such as training experience and visioning, will be presented in the methodology for the research. The data collected will be analyzed for conclusive responses that lead to a single result. Data from interviews of six past pastors will be analyzed, interpreted, and conclusions made. If possibilities exist for ongoing research, the additional data and reviews could support or even change the results of this study.

Conclusion

The “needed leadership” in urban settings is rare because there is a lack of understanding of the church’s product. The church product is people, individuals being conformed to Christ’s example. Many people in urban settings are struggling to make ends meet. Many church leaders are trained to focus on budget, buildings or programs rather than people with day-to-day survival needs. A suggested solution to consider is

⁸¹ R.S. Kaplan, “Accounting Scholarship That Advances Professional Knowledge and Practice,” *Accounting Review* 86(2): 367-383. doi:10.2308/accr.00000031 2011.

the training of leaders by the churches who have remained in gentrified areas. This study will take its lead from Nehemiah to focus on and explore how to develop church-based leadership in the inner city. Nehemiah's manner of addressing the gentrification of Jerusalem provides a model for developing leaders to address the gentrification of Charlotte.

CHAPTER 2

THEOLOGICAL FRAMEWORK

Introduction

Quite often, effective models of leadership skills are taken from the business world and applied to the shepherding of a flock of Christians. Though effective in the business world, these skills are often far from the type of leadership skills needed to lead the flock of God in church.¹ Nehemiah provides one biblical example of effective leadership, as a man who led through service.

An exposition of the Book of Nehemiah may help shape a framework for the Christian leader's redemptive response to a community's brokenness. Nehemiah, a bureaucrat in the king's court, prayerfully looked through God's lens upon a devastated city and saw more than ashes and ruins.² He saw a vision of an effectively functioning city where God's people could find safety and community. The same conditions can be seen in today's urban cities that are filled with corruption and despair. At the proper time, Nehemiah embraced God's vision, and saw opportunities for rejuvenation, restoration, and rebirth.³ He was an urban developer who transformed a decaying city into a place of security and vitality, providing a strategy for community transformation and renewal. This chapter focuses on Nehemiah to explore how to develop church-

¹ Warren Bennis and Burt Nanus, *Leaders: The Strategies for Taking Charge* (New York, NY: Harper, 1985), 21-22.

² John M. Perkins, *Restoring At-Risk Communities* (Grand Rapids, MI: Baker, 1995), 66.

³ Perkins, *Restoring At-Risk Communities*, 67.

based leadership in the inner city. Nehemiah's manner of addressing the gentrification of Jerusalem can provide a model for developing leaders to address the gentrification of Charlotte. This model can provide a methodology to train leaders in the churches that have remained in gentrified areas.

Nehemiah looked upon Jerusalem as it laid in ashes and ruin, but rather than seeing a disaster God gave him a vision of an effectively functioning city where God's people could find safety and community. God selected Nehemiah to be His leader of restoration because of His Torah-based values of obedience, covenant, love (God first, then his neighbor), worship and prayer. In response, Nehemiah embraced God's vision and saw opportunities for rejuvenation, restoration, and rebirth. Nehemiah depended on God and believed that all things were possible with God.⁴

Nehemiah's mission was to rebuild a broken community and to institute social reform among a stressed and unsettled people. The book of Nehemiah reveals several roles that Nehemiah had to occupy to aid in the rebuilding of the city. First, his overarching role was that of a governmental leader,⁵ leading the Jews in the planning, rebuilding, instituting social reform, and in the rebuilding of Israel's devotion to the Lord in Jerusalem. Second, Nehemiah was a source of hope for obtaining spiritual and social resources. Finally, he provided leadership in connecting financial and political

⁴ Alan B. Stringfellow, *Great Characters of the Bible* (Tulsa, OK: Hensley Publishing, 1980), 110; Matthew 19:26.

⁵ Bruce M. Metzger and Roland E. Murphy, *The New Oxford Annotated Bible with the Apocrypha/Deuterocanonical Books* (New York, NY: Oxford University, 1989), 594. Nehemiah served for two periods of governorship over Judah. He had the profession of being a cup bearer/servant for the king and the position of governor – both jobs were income producing establishing him as being bi-vocational.

resources.⁶

Nehemiah as a Bi-Vocational Leader

Nehemiah's calling to bi-vocational leadership began in Shushan, Persia, when he met with his brother and some other Jews who had travelled there from Judah.⁷ When he inquired about the state of Jerusalem, the devastating news he received moved him to mourn, fast, and pray. The Jews in Jerusalem were in great affliction as its walls remained in ruins and its gates burned with fire. Previous attempts to rebuild the walls of Jerusalem had ended badly,⁸ and the Jews desperately needed a strong leader and a good friend in high places.⁹

God's method has always been to use people to achieve his purposes. He uses ordinary people who become extraordinary by his power and direction.¹⁰ Gary Harbaugh writes that God is in the business of working through His people to accomplish seemingly impossible tasks. God must first minister to the Christian leader before he can the minister through this person.¹¹ God prepared and positioned

⁶ Nehemiah 2:7–10. Nehemiah meets with governors of the province Beyond the River (the Syro-Palestinian region west of the Euphrates) to obtain passage, negotiated with Asaph to get building materials and obtained military support from King Artaxerxes. Nehemiah also had to navigate around the Ammonite officials Sanballat and Tobiah. Nehemiah 2:7–1 and Nehemiah 3:1–32 speaks to the financial and political resources he was able to obtain for safe passage, materials, and labor.

⁷ Martin H. Manser, *The New Matthew Henry Commentary* (Grand Rapids, MI: Zondervan, 2010), 571.

⁸ Metzger and Murphy, *New Oxford Annotated Bible*, 580. Ezra 3:1–13 Sheshbazzar, under Cyrus, had started rebuilding the Temple but had to stop and leave it unfinished under local opposition.

⁹ D. Guthrie and J. A. Motyer, *The New Bible Commentary* (Grand Rapids, MI: 1981), 404.

¹⁰ Stringfellow, *Great Characters*, iii.

¹¹ Gary L. Harbaugh, *Pastor as Person* (Minneapolis, MN: Augsburg, 1984), 98-99.

Nehemiah to accomplish a difficult task. One of the Bible's impossible tasks. He equipped Nehemiah with personality traits, experiences, and training that prepared him for God's purpose. He was a common person in a unique position: he was a secure and successful cupbearer to the Persian king, Artaxerxes.¹² He had little power in his primary occupation, but he had great influence. The king trusted him.

Nehemiah was the king's cupbearer, a position of complete trust and obedience.¹³ As cupbearer, one of Nehemiah's primary duties was to taste the wine for the king to ensure that it was safe to drink. It was a high-level security position, and his close contact with the king on a regular basis gave him the opportunity to observe the inner workings of the world's superpower and to discover how the kingdom was organized, how decisions were made, and how decisions were carried out. It also gave him a chance to observe the king in how he behaved, how he treated people, how he arrived at conclusions, and what sort of personal disciplines he cultivated. Add to this Nehemiah's special gift of administration and a passion to make a difference for God, and the result was a great bi-vocational leader.

Everyone expected Nehemiah to receive his salary and necessary entertainment budget from taxing the people. Since his job entailed hosting leaders, Persian officials, and foreign dignitaries, Nehemiah (as Governor) had the right to tax people for these expenses. Waving his salary and never charging for entertaining 150 Jewish officials speaks to two things. First, Nehemiah had substantial wealth to cover these cost (from his first job as the Kings Cupbearer). Second, he had astounding integrity to look at his salary (from his second job) and essentially say, "If it will help my people, I don't need any more than what I already have."¹⁴

¹² Nehemiah 1:11; 2:1.

¹³ Guthrie et al., *New Bible Commentary*, 404.

¹⁴ Kelly Minter, *Nehemiah: A Heart That Can Break* (Nashville, TN: Lifeway Press, 2002), 71; Nehemiah 5:18.

Nehemiah was a model employee of King Artaxerxes, and he took his job seriously.¹⁵ His position gave him regular access to the king and put him in a place of great influence. Still, his loyalty was first, and foremost to the Lord, his spiritual employer.¹⁶ When he heard that God's people, his own people, needed him more than the king needed him, he felt a calling he could not ignore. Hearing that the walls of Jerusalem were in disrepair and that his people were suffering distressed Nehemiah to the point that he spent days mourning, fasting, and praying for his Jewish brothers and sisters in Jerusalem.¹⁷

The king noticed Nehemiah's distress, and he did not like seeing Nehemiah in this state. When he asked him about the cause, Nehemiah answered that the city in which his father had been buried was in ruins, and he asked permission to go to rebuild the city. After the king granted him permission to go to rebuild the city, Nehemiah's bi-vocational skills and leadership qualities helped him in the rebuilding process.¹⁸

Nehemiah's extensive prayer life demonstrated he trusted God for divine favor in the presence the king.¹⁹ He was faithful to God as he fulfilled his governmental duties. His ability to function effectively in the various disciplines of government and faith-based activities demonstrated his ability to be considered as a bi-vocational leader. It

¹⁵ Minter, *Nehemiah*, 24.

¹⁶ Minter, *Nehemiah*, 24-25. In Nehemiah 1:11, Nehemiah prays to his first employer, God, for work instructions, he mentions his second employer, King Artaxerxes second (at that time, I was cupbearer to the king).

¹⁷ Nehemiah 1:4-11.

¹⁸ Metzger and Murphy, *New Oxford Annotated Bible*, 595.

¹⁹ Guthrie et al., *New Bible Commentary*, 405.

was on account of this position involving such a trusting relationship with the king that Nehemiah was able to obtain his commission with letters and edicts to become governor of Judea, enabling him to restore the walls of Jerusalem.

Nehemiah was a man of God who was concerned about the fate of Jerusalem, and he sought God's continued directions about the decisive role he was going to play in rebuilding Judah.²⁰ In order to re-establish Jerusalem, to rebuild the city of his fathers' sepulchers, Nehemiah secured letters to the governors of Syria and Israel, and especially Asaph, the keeper of the king's forest, ordering him to supply timber for the wall, the fortress, and the temple. In addition, Artaxerxes appointed him governor of the province of which Jerusalem was the capital.²¹ Armed with these credentials and powers, Nehemiah returned to Jerusalem where he immediately began the restoration of the city walls.

Now, it is questionable if Nehemiah was a bi-vocational priest or just a bi-vocational leader of the Jews who helped to rebuild the temple with an emphasis on worshipping God in the tradition of Judaism. Nehemiah 10:1-8 implies that he was a priest because his name comes first in the list of names ending with the phrase, "These were the priests." This view is supported by the Syriac and Arabic versions of 10:1, which read, "Nehemiah the elder, the son of Hananiah, the chief of the priests." In the Apocrypha, he is called "Nehemiah the priest."²² In 2 Maccabeus 1:18, the writer states

²⁰ Perkins, *Restoring At-Risk Communities*, 69.

²¹ Nehemiah 2:8-9.

²² 2 Maccabeus 1:21.

that Nehemiah, “Offered sacrifices, after that he had built the temple and the altar.” In 2 Maccabeus 2:18-36, the author writes, “Nehemiah told the descendants of the priests to find the fire.” This statement leads many to conclude that he must have been a priest.²³ Nehemiah’s story does not disclose the tribe from which he originated, so he cannot be aligned with the Levites with an absolute degree of certainty.²⁴

Nehemiah as Governor

Upon his arrival in Jerusalem, Nehemiah’s giftedness as a bi-vocational leader became evident immediately. He secretly inspected the city walls that were still in ruins.²⁵ He functioned as a surveyor and an inspector of the city’s walls while holding the position of governor. His administrative skills were revealed as he functioned as a city planner and governor. He demonstrated an ability to plan, organize, and stay focused on the rebuilding strategy. He was an effective architect, which allowed him to design a rebuilding plan based on the facts he gathered from his secret surveillance and inspection of the walls. He immediately captured the hearts of the people and mobilized them to help in rebuilding the walls.²⁶ He was able to do this because he first heard from God about the profound need of the people. After realizing the need, Nehemiah prayed to God and sought/petitioned him for guidance.²⁷ Nehemiah made intercessory prayers

²³ Metzger and Murphy, *New Oxford Annotated Bible*, 230-231.

²⁴ Manser, *New Matthew Henry Commentary*, 571.

²⁵ Nehemiah 2:11-20.

²⁶ Nehemiah 6:15.

²⁷ Minter, *Nehemiah*, 116.

for the people who were spiritually powerless.²⁸ Nehemiah was able capture the people heart and mobilize the people because he asked God to allow him to do this and be successful.²⁹ Nehemiah was an advocate for the people.

He was a masterful motivator. Nehemiah quickly assembled working teams to rebuild the wall and had people working round the clock to finish the job. Nehemiah showed up for work and rallied the people to work together. Nehemiah was a man's man, a blue-collar worker who did not mind dirtying his hands. Robert D. Lupton writes,

The three dignitaries, adorned in their impressive governor's robes, arrived in Jerusalem the following day at the peak of the preconstruction planning. People of all descriptions were scurrying everywhere, men shouldering heavy timbers, women preparing food, children toting water jugs. The trio wound their way around to the temple plaza, where they told Nehemiah would be. It was a beehive of activity, chaotic at first glance but purposeful. And right in the middle of the swirl of activity stood Nehemiah, shuffling through lists, barking out orders and whipping perspiration from his brow. It was obvious that this sweaty, ambitious little governor was not about to waste time on diplomatic courtesies.³⁰

Nehemiah was a good leader that understood the task. He gathered the people and organized them, and then he set an example by letting people do their jobs. An effective leader has his followers motivated, organized, and equipped with the proper tools they need and leaves them to do their jobs. Having people motivated and focused on the task takes intelligent and effective leadership.³¹

²⁸ Minter, *Nehemiah*, 24. Romans 5:6-8, 66 – 67; (II Chronicles 14:11 states, "There is none like you to help the powerless against the mighty. Help us, O Lord our God.")

²⁹ Nehemiah 1:11: "Give success to your servant today."

³⁰ Robert D. Lupton, *Renewing the City: Reflections on Community Development and Urban Renewal* (Downers Grove, IL: IVP, 2005), 35-36.

³¹ Brad Lomenick, "Leadership Qualities of Nehemiah," accessed November 15, 2015, www.bradlomenick.com/.../28/leadership-qualities-of-Nehemiah, 1.

Nehemiah's actions were indicative of those traits described and presented in Grace's model of one who has a spirit of transformational leadership. Nehemiah had the gifts of listening, humility, obedience, discernment, service, work, and celebration.³²

According to Ray Bakke,

The book of Esther teaches the art of celebrating even while one is not liberated from their place of oppression. Passover celebrates Israel's deliverance from their place of oppression in Egypt and it must be remembered soberly and carefully. Ester's feast, Purim, by contrast, is Israel's celebration originating in the Persian oppression. It celebrates God's preservation in the place of oppression when there is no freedom to leave that place.³³

Nehemiah as Priest

Nehemiah functioned in a priest-type role, reflected by his constant prayers and his frequent recalling of the people back to their basic belief in God and the Torah.³⁴ His heart for the condition of his people in Jerusalem caused him to step up and to ask God for favor to lead his people in rebuilding the wall around the city. Nehemiah displayed a Torah value of prayer because of the dominant theme that Israel must be holy because God is Holy.³⁵ Nehemiah approached a Holy God in prayer with a knowledge of and

³² Leviticus 25:10: "And you shall consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee (celebration) for you when each of you shall return to his property and each of you shall return to his clan." It had been 72 years since work had stopped on rebuilding the walls.

³³ Ray Bakke, *A Theology as Big as the City* (Downers Grove, IL: IVP, 1997), 106.

³⁴ Guthrie et al., *New Bible Commentary*, 405; Nehemiah 2:12-16.

³⁵ In Nehemiah 1:8-10, Nehemiah quotes Deuteronomy 9:2, in prayer, where God's promises were made to Moses. God promises Moses that His people would return to their land if they returned to Him and obeyed His command.

respect for the Torah's Holiness Code.³⁶ As a result, the people followed him because he had a plan, he had the will, he had the heart, and he proved repeatedly that he was worthy of following.³⁷

Nehemiah's Challenge

As a bi-vocational leader, one of Nehemiah's challenges was the displacement of low-income residents who had endured enslavement and hardships during the exile by the middle- to upper-income Jews who were arriving from Babylon. This is the story of the gentrification of Judah.

Nehemiah could not view the gentrification of Judah as a legitimate means to remove poverty. Rather, the pursuit of gentrification had to occur within the context of justice.³⁸ His gentrification had to be a strategic plan of mixed income redevelopment that protected the interests of the poor. It had to have a direct and positive impact on poverty. Those with limited incomes had to be a part of Nehemiah's plan.

The leaders and the people decided that ten percent of those living in the outlying areas of Judah were to move into the city. This was a selection of families, not individuals. There was a willingness from the people who moved into the city while those who remained outside the city applauded their decision. The people praised all men who volunteered to live in Jerusalem.³⁹

Nehemiah was required to connect people to be effective because connected

³⁶ Metzger and Murphy, *New Oxford Annotated Bible*, 147-149; Leviticus 17-26.

³⁷ George Arthur Buttrick, *The Interpreters Bible* (Nashville, TN: Abington, 1954), 711-714.

³⁸ Robert Lupton, *Gentrification: Displacement or Beloved Community?* (Atlanta, GA: FCS Urban Ministries, 2014), 119.

³⁹ Minter, *Nehemiah*, 145. Nehemiah 11:1-4.

neighbors have access to political leaders who control government purse strings. The net effect of shared community benefits, which includes better employment, food prices, housing, and education, shifted poverty in a positive direction.

The priest, gatekeepers, and temple servants were strategic to the community as religious servants and leaders to help preserve God's heart as central to the city's foundation. How gracious that God did not intend for us to labor in isolation but intelligently created and gifted us with different personalities, skills, and backgrounds. Each of the names in Nehemiah 11 represents a unique individual whom the others desperately needed.⁴⁰

When low-income residents are included in the planning, implementation, and on-going life of their reviving neighborhoods, they become the beneficiaries rather than the victims of gentrification. The inflow of new, resourced neighbors attracts new enterprises. New job opportunities, such as rebuilding the wall, armed guards on the wall, improved services, and competitive prices benefit all residents, especially those with limited incomes.

Nehemiah empowered local people at the onset, both the just and the unjust. He understood that his call was for public leadership for all people, not just those who possessed his high level of spirituality. Nehemiah's actions confirm that you plant ministries that will generate the necessary ingredients for healthy communities and churches: first indigenous leadership, then local funds.⁴¹

Perkins states that his fondest dream for the U.S. is, "God raising up an army of Nehemiah's who would relocate in every community of need throughout and live out the gospel that gives hope to the hopeless, restore the moral fibers to our broken communities, and bring liberty and justice."⁴²

⁴⁰ Minter, *Nehemiah*, 146–147.

⁴¹ Bakke, *Theology as Big*, 110.

⁴² Perkins, *Restoring At-Risk Communities*, 71.

Bi-Vocational Nehemiah for Today

Nehemiah offers a biblical example of effective bi-vocational leadership. Having held a secular position in government, his experiences in that position contributed to his effectiveness as a leader when he was allowed to rebuild the walls of Jerusalem. Nehemiah presented himself as a leader who had a variety of skills, and as a vision-oriented leader. He was concerned with the organization's basic purpose and general direction.⁴³

The Book of Nehemiah will be treated as a manual of godly leadership. It is a book about God's faithfulness and about the agent that God used to reestablish his covenant people in the Promised Land.⁴⁴ Warren Bennis researched leadership, and he concluded there are four major competencies that emerge when looking at human handling skills: "gaining attention through vision, teaching meaning through communication, building trust through positioning, and the deployment self through positive self-regard."⁴⁵ These competencies are vital in situations that require transformational leadership.

Nehemiah's actions were indicative of those traits as one who has the spirit of transformational leadership.⁴⁶ The traits consist of possessing the strength and ability

⁴³ Bennis and Nanus, *Strategies for Taking Charge*, 21-22.

⁴⁴ Jeremy Royal Howard, "Nehemiah," *Holman Christian Standard Bible* (Nashville, TN: Holman, 2010), 52.

⁴⁵ Bennis, *Strategies for Taking Charge*, 26-27.

⁴⁶ Paul Sparks, Tim Soerens, and Dwight J. Friesen, "The New Parish," *How Neighborhood Churches Are Transforming Mission, Discipleship, and Community* (Downers Grove, IL: IVP, 2014), 201. The author shares that leadership should have the capacity to mobilize a group's desire to embrace reconciliation and reform by paying attention to their own transformation. Nehemiah action's reflected that he was aware of his own transformation.

to speak for the vulnerable and voiceless, advocate for provisions for poor, mobilize communities to pass ordinances that give tax relief to seniors on fixed income, as well as promote innovative housing policies that will push developers to include lower-income residents in their plans.⁴⁷ Nehemiah had the gifts of listening, humility, obedience, discernment, service, work, and celebration. Christian leaders help change factors that hinder upward and onward movement of people in the inner city. Christian leaders encourage people to pursue additional life-skill training that help them improve their community or living environments.

In the mid-1980s, it became a national norm in the United States that long- neglected inner-city neighborhoods would become attractive once again. These same conditions are evident in today's urban cities that are filled with corruption and despair. The new century has broken upon the scene with realities unimaginable a decade or two ago.⁴⁸ Being located along business corridors in close proximity to revitalized downtown urban centers, the affordability of real estate prices makes these neighborhoods appealing to the educated, upwardly mobile younger generations. Gentrification certainly does increase the income level of an urban neighborhood, lessen the degree of poverty and promote an economic shift upward in those areas. Gentrification of a community is not a legitimate means to remove conditions of poverty. Generally, it occurs at the expense, not the benefit, of poor neighborhood residents who are displaced in the process.⁴⁹

⁴⁷ Robert D. Lupton, *Renewing the City: Reflections on Community Development and Urban Renewal* (Downers Grove, IL: IVP, 2005), 126.

⁴⁸ Lupton, *Renewing the City*, 127.

⁴⁹ Lupton, *Renewing the City*, 124.

Gentrification increases the income level of an urban neighborhood, but fails to lessen the degree of poverty while promoting those upward economic shifts.⁵⁰

Nehemiah: A Source of Hope for Spiritual and Social Reform

Having accomplished the external renovations on the wall, Nehemiah then instituted a number of social reforms and spiritual reforms. These reforms were intrinsically connected due to the covenant framework of the Law. It should be noted that Ezra, who had gone to Jerusalem during the seventh year of Artaxerxes, assisted Nehemiah during these visionary reforms.⁵¹

- Nehemiah appointed officers necessary for better government.⁵²
- He led the Jewish people to a point of agreement to avoid marriage to those of other beliefs or non-Jews, to keep the Sabbath, and to contribute to the support of the temple.⁵³
- He provided for the safety and prosperity of the city by compelling one out of every ten people living outside Jerusalem to settle within the city walls.⁵⁴
- He instructed the people about the law by public readings and expositions.⁵⁵
- He led them in celebrating the Feast of Tabernacles.⁵⁶

⁵⁰ Lupton, *Renewing the City*, 125.

⁵¹ Nehemiah 8:9; 12:37-43.

⁵² Nehemiah 7:1-3.

⁵³ Nehemiah 10:30-39.

⁵⁴ Nehemiah 11:1.

⁵⁵ Nehemiah 8:1-12.

⁵⁶ Nehemiah 8:14-17.

- He led them in the observation of a national fast during which the sins of the people were confessed and a new covenant with God was solemnly confirmed.⁵⁷

Nehemiah engaged a people in transition, and he worked for transformation.

Nehemiah's actions demonstrated leadership characteristics:⁵⁸ He had the heart for the job⁵⁹ and was a humble servant.⁶⁰ He was deliberate and had a well thought out game plan.⁶¹ He delegated authority and assigned tasks⁶² while being selfless⁶³ and focused.⁶⁴

He could, and did, lead by example and was willing to get his hands dirty.⁶⁵

Nehemiah encouraged the people by “the deployment of self through positive self-regard.”⁶⁶ Nonetheless, he consulted with God through prayer for guidance⁶⁷ and worship.⁶⁸ J. Oswald Sanders summarized the leadership of Nehemiah: “Nehemiah was vigorous in administration, calm in crisis, fearless in danger, courageous in decision, thorough in organization, disinterested in leadership, persevering before opposition, resolute in the face of threats, vigilant against intrigue— a leader who won and held the

⁵⁷ Nehemiah 9:38.

⁵⁸ Lomenick, *Leadership Qualities of Nehemiah*, 12.

⁵⁹ Nehemiah 1:11.

⁶⁰ Nehemiah 1:6.

⁶¹ Nehemiah 2:12.

⁶² Nehemiah 3:1-2.

⁶³ Nehemiah 5:14.

⁶⁴ Nehemiah 6:3

⁶⁵ Nehemiah 4:21-24; 5:12-13; 6:18.

⁶⁶ Bennis, *Strategies for Taking Charge*, 26.

⁶⁷ Nehemiah 1:4-11; 4:4-5; 5:19; 6:9; 14:13-14.

⁶⁸ Guthrie et al., *New Bible Commentary*, 427; Nehemiah 12:27-43.

full confidence of his followers.”⁶⁹ Alexander Whyte wrote, “Nehemiah was a man with the counsel of God alone in his mind and in his heart. He was a reserved and resolute man. He was able to take command of other men, while being in no haste or hurry. He will not begin until he has counted the cost. And then he will not stop till he finished the work.”⁷⁰

A good leader knows how to deal with those in authority even when under the bond of hopelessness.⁷¹ Nehemiah was not a free man; he had to ask God to give him success by granting him favor with the king.⁷² Nehemiah desired to be sent back “to the city in Judah where his fathers are buried so that he could rebuild Jerusalem.”⁷³

Nehemiah demonstrated that a wise leader is cautious. He checked the damaged walls as inconspicuously as possible by doing it at night and did not tell anyone what the Lord had laid on his heart to do for Jerusalem. Not even the officials knew where he had gone or what he was doing.⁷⁴ Only when Nehemiah was fully aware of the extent of the damage and the size of the challenge before him did he challenge the leaders of Jerusalem with the vision God had given him. Only then did he tell them “about the gracious hand of my God upon me and what the king had said to me.”⁷⁵

⁶⁹ J. Oswald Sanders, *Spiritual Leadership* (Chicago, IL: Moody, 2007), 55.

⁷⁰ Stringfellow, *Great Characters of the Bible*, 107.

⁷¹ John Hatton, *Nehemiah: The Qualities of a Great Leader*, Retrieved from info@e-published.net. 2014, 2.

⁷² Nehemiah 1:11.

⁷³ Metzger, *New Oxford Annotated Bible*, 595; Nehemiah 2:5.

⁷⁴ Nehemiah 2:12, 16.

⁷⁵ Metzger, *New Oxford Annotated Bible*, 596; Nehemiah 2:18.

A successful leader is optimistically hopeful.⁷⁶ The leaders replied with a positive attitude to rebuilding. When opposition came, Nehemiah declared, “The God of heaven will give us success. We his servants will start rebuilding.”⁷⁷ Even under the threat of armed attack and assassination plots, Nehemiah continued to try to lessen the bonds of poverty.⁷⁸

In Bakke’s words,

The study of “three Persians” (Ester, Nehemiah, and Ezra) reflects that it takes a strong long-term partnership to rebuild community, especially those ravaged by war and Sanballat-like political machines that exist in codependent fashion to exploit the vulnerable masses who fall through the cracks of success cultures.⁷⁹

Even open letters of blackmail and personal attack sent to the people of the land did not cause Nehemiah to turn from his God-ordained mission. Nehemiah refused to succumb to pressure and sought more strength from the Lord to enable him to stand and fight the issues of brokenness and poverty.⁸⁰ Again, Baake writes,

Nehemiah was a political operative, an insider. He secured the grant, the letter of and the leave of absence for the city’s building program. Nehemiah prayed and had an active prayer life before he acted. He was a community organizer and developer. Nehemiah, more than anyone else in scripture integrates the necessary perspectives and action needed to transform Jerusalem and his model is good for today.⁸¹

⁷⁶ Hatton, *Nehemiah*, 2.

⁷⁷ Nehemiah 2:20.

⁷⁸ Guthrie et al., *New Bible Commentary*, 407; Nehemiah 6:1-4.

⁷⁹ Bakke, *Theology as Big*, 111.

⁸⁰ Guthrie et al., *New Bible Commentary*, 407; Nehemiah 6:5-14.

⁸¹ Bakke, *Theology as Big*, 109.

Spiritual Reform

Nehemiah provided spiritual modeling by his display of inspired leadership and his instructions for the people to follow. One example was the sorry condition of the remnant community in Judah.⁸² They were in such bad shape that Nehemiah engaged in fervent intercessions on their behalf as he grieved over them.⁸³ In his intercessions, Nehemiah addressed the “great and awesome God” in terms of the covenant.⁸⁴ God had promised to send his people into exile if they were persistent in their disobedience, but he had also promised if they repented and returned to him, he would gather them again to the place he had chosen as a dwelling for his people.⁸⁵

While still in the king’s service, Nehemiah prayed for others and presented himself as available for any role God needed him to perform. He prayed that he might find favor in the eyes of the king whom he served as cupbearer.⁸⁶ As such, Nehemiah provides a model of the need for and effectiveness of prayer where there is sustained intercessory prayer in secret.⁸⁷ He prayed extensively for four months, followed by brief conversations with God.⁸⁸ Sustained prayer is a tool of an effective Christian leader.

⁸² Nehemiah 1:3.

⁸³ Nehemiah 1:4.

⁸⁴ Nehemiah 1:5-11.

⁸⁵ Nehemiah 1:8-9.

⁸⁶ Nehemiah 1:11.

⁸⁷ Nehemiah 2:4.

⁸⁸ Guthrie et al., *New Bible Commentary*, 405.

Social Reform

Nehemiah showed no favoritism for the rich or pity to the poor. He treated people fairly, advocating for those without a voice and speaking directly to those who waved the entitlement flag. When he became aware of injustices done to those with less power, he responded with, “After thinking it over, I spoke out against these nobles and officials. I told them, ‘You are hurting your own relatives by charging interest when they borrow money!’ Then I called a public meeting to deal with the problem.”⁸⁹

Nehemiah put into place a relief effort wherein all seized property was returned, and he ended high interest rates, enabling the borrowers to pay off their debts in a reasonable, yet fair, timeframe.⁹⁰ His relief efforts encouraged people to believe that there was hope in what seemed like a hopeless situation.

Overcoming Hopelessness

Nehemiah was an empathic leader. He deeply felt the pain of his people and recognized the situation in which the people, called remnants and/or locals.⁹¹

“When (Jesus) saw the multitudes, he was moved with compassion on them because they fainted and were scattered abroad, as sheep having no shepherd.”⁹² Jesus is the Chief Shepherd, the Chief Pastor. He saw the multitude and was moved with compassion.⁹³

⁸⁹ Metzger, *New Oxford Annotated Bible Commentary*, 599; Nehemiah 5:7.

⁹⁰ Guthrie et al., *New Bible Commentary*, 406.

⁹¹ Hatton, *Nehemiah*, 2.

⁹² Matthew 9:36.

⁹³ Lester Sumrall, *The Gifts and Ministries of the Holy Spirit* (New Kensington, PA: Whitaker House, 1982), 242.

Nehemiah could have fallen into the trap of feeling hopeless because he too was in captivity.⁹⁴ However, Nehemiah was moved because he cared; he cared so much that he left his position by asking the king for a leave of absence. He showed great strength and confidence by asking for letters of recommendation and resources.⁹⁵ He felt and carried the people's burden of hopelessness.

To be a great leader in a hopeless environment, Nehemiah had to deal with and overcome his own entrapment in hopelessness. The people were painfully aware of their weaknesses and shortcomings, but Nehemiah did not allow pessimism and discouragement to paralyze them. Rather, just like Jesus when he spoke to the Samaritan woman, he broke down barriers of religion, culture, and gender.⁹⁶ Likewise, effective leaders have to identify with the people they lead, yet not become entrapped by the weight of the situation.

God used a loyal Jewish cupbearer in exile to build up the walls of Jerusalem and bring God's people back to faith. By his godly leadership, Nehemiah was able to win the people's trust, organize them for the task, keep them motivated, fend off harsh criticism, protect them from their enemies, secure the support of the king, complete the job, bring revival, promote social justice, and prepare the nation for the difficult years ahead. According to Lupton,

The difficult years did come because the euphoria was short-lived. Locals, "the people of the land" as they were referred to by returnees, could not maintain their enthusiasm. These who Nebuchadnezzar left behind in Judah following his

⁹⁴ Nehemiah 1:11.

⁹⁵ Nehemiah 2:7-10.

⁹⁶ Amy L. Sherman, *Restorers of Hope* (Wheaton, IL: Crossway, 1997), 122.

bloody siege of Jerusalem were peasant shepherds and poor farmers, discarded like worthless baggage when Babylonian troops led the wealthier citizenry off into captivity. The peasants survived off the land, moving their meager flocks and herds from one poor grazing patch to the next, hiding in remote canyons from marauding bands of thieves, and making lop-sided alliances with the stronger tribes around them. Over time, however, these ragged remnants grew in numbers and strength, spread out over much of the Judean countryside, and re-occupied many of the sacked towns, including Jerusalem.⁹⁷

A result of gentrification is a new middle class moving into an impoverished community. The same feeling existed in Jerusalem when the exiles returned with their splendid clothes, educated children, and priestly orthodoxy. Lupton writes,

They came in triumph, not humility. They called themselves “the people of Judah.” Heirs to the Jewish aristocracy, they marched into Judah to assume their rightful place as leaders of the homeland society. Little wonder that the people of the land did not share their excitement. It would ultimately be a losing battle for the people of the land. They lost much of their land at the hands of skillful title lawyers armed with ancient documents and speculators poised with ready cash to help at moments of financial hardship. When they did not lose most of their land, they faced foreclosures and/or had to borrow monies to pay their taxes.⁹⁸ Their tribal leadership style and agrarian bartering system was no match for the sophisticated leadership methods and economic muscle of the returnees. In addition, the exiles arrived with the blessing of the king and with full authority to take charge of Judah. Their royal mandate extended even to the practice of religion. With gentrification, the poor had little chance to compete with such overwhelming might.⁹⁹

Yet, they were successful because they had a leader who trusted in God and responded to what God had laid on his heart.¹⁰⁰ Nehemiah was not just a good administrator; he was also a great leader in a hopeless community.

⁹⁷ Lupton, *Renewing the City*, 121.

⁹⁸ Nehemiah 5:1-5.

⁹⁹ Lupton, *Renewing the City*, 124.

¹⁰⁰ Nehemiah 2:12.

Nehemiah as a Model for Connecting Financial and Political Resources

The historic account of the rebuilding of the city of Jerusalem by the bi-vocational leader Nehemiah is instructive for the reclaiming of modern-day inner cities affected by gentrification. Each of Nehemiah's decisions indicated wisdom and forethought, and his actions were marked by determination and courage. Nehemiah wrote letters requesting safe passage and the granting of authority to cut timber and gather materials for the work of rebuilding Jerusalem. He drew upon his inside knowledge of the conditions in the provinces and the availability of the resources.¹⁰¹

Nehemiah's job as cupbearer to the king of Babylon had placed him in a position that provided him with many networking opportunities with key decision-makers. On his arrival at Jerusalem, he evaluated the need for rebuilding by conducting a secret assessment at night of the conditions of the city walls. Strategically, he drew out his plan and then announced the purpose of his mission and mobilized the people for rebuilding the walls. The response was tremendous because all sections of the community dedicated themselves to the work. Priests, nonprofessionals, Jews from the outlying towns and districts, and even women joined in the work.¹⁰² The mobilization of the people was a tremendous organizational feat that was due to the ability of Nehemiah as a bi-vocational leader to connect groups of people.¹⁰³

¹⁰¹ Nehemiah 2:7-8.

¹⁰² Nehemiah 3:12.

¹⁰³ Ralph E. Williamson, "Mobilizing the Faith Community to Partner with Government," The Center for Public Justice Conference: Working Together to Serve The Needy: Welfare Reform and the Faith Community in Greater Philadelphia. 1998. Concept was presented on the networking of faith-based partners, community, business and government to empower communities.

Nehemiah instituted gentrification as a tool for the restoration and upgrading of the deteriorated urban property in Jerusalem. The possibility existed that the returning Jewish middle class could have displaced lower class Jews who had been left behind.¹⁰⁴ Instead, Nehemiah blended the two communities into one.

Nehemiah acted in response to his feeling the pain of his people. He shared in their sin burden, knew how to deal with the ones in authority above him, exercised caution, showed optimism, and understood the task.¹⁰⁵ He involved and organized people, stayed the course in the face of adversity, confronted and corrected injustices, dealt with human nature, and brought the people back to God through the reading of the Word.

Nehemiah succeeded as God's man for the hour because he never gave up in his zeal to lead his followers to abandon evil and follow God's ways with true devotion. Perkins describes a key element of leadership is to recognize God's control and to totally depend on God.¹⁰⁶ Nehemiah was effective in connecting his people with God to maximize the effort of rebuilding Judah. Nehemiah was not just a good networking administrator; he was also a great networker who could bring the poor and the well-to-do together for dialogue and the blending of resources.¹⁰⁷

Lupton describes the scene of the returning captive,

The picture of clouds of dust rising up from the plains of Ono, stirred by hundreds of thousands of hooves of cattle and sandals worn by the returning

¹⁰⁴ Lupton, *Renewing the City*, 3.

¹⁰⁵ Hatton, *Nehemiah*, 2.

¹⁰⁶ Perkins, *Restoring At-Risk Communities*, 72.

¹⁰⁷ Lomenick, *Leadership Qualities of Nehemiah*, 3.

exiles to Jerusalem, revealed that the process of gentrification was at hand. A massive convoy, broken up into dozens of communities, traveled under the protection of King Cyrus, benevolent ruler of the Persian Empire, who had decreed that exiled Jews could return home. A detachment of armed cavalymen flanked a delegation of priests and Levites, carefully guarding released treasures that generations earlier had been looted from Solomon's temple. Though dust-covered and road-weary, these children of Abraham were high in spirits, for their destination lay at long last within their sight: Jerusalem!¹⁰⁸

These returning exiles brought with them far more than household goods. They brought expertise. They knew how cities were organized. In their years of captivity, many had gained positions of responsibility and leadership in the urban centers to which their ancestors had been disbursed. They understood commerce, not simply the bartering of a goat for so many bushels of wheat, but money that could be flexibly and safely exchanged for any commodity in any amount. They understood banking and legal contracts and titles, the tools of a civilized society. They had well-discussed opinions about how Jerusalem should be run once the Jewish leadership returned from exile and the Law of God was re-established.

Being in close contact with the king on a regular basis gave Nehemiah the opportunity to observe the inner workings of the world's superpower and witness how activities were organized, and decisions made and executed. Blending his understanding of the pain of brokenness of the population left behind in slavery in Jerusalem and embracing the skill set of the upper and middle class that had been taken to Babylon displayed the strength of Nehemiah as a bi-vocation leader. The need for such in today's

¹⁰⁸ Lupton, *Renewing the City*, 119-130. In Chapter 15, "Gentrification with Justice," the author defines gentrification as the restoration and upgrading deteriorated urban property by the middle classes which results in the displacement of the poor. Here he uses visual contextualizing to describe the process of resettlement of the land.

inner city transitioning neighborhoods is evident.¹⁰⁹

Justice in Gentrification

Nehemiah embraced gentrification with justice.¹¹⁰ With each infusion of new residents, the impoverished land of Judah became richer, a beneficiary of the wealth, education, and culture that prosperous Jews from the empire brought home.

Under Nehemiah, gentrification did not have to be viewed as a win-lose conflict. The new people who came to Judah brought an infusion of wealth and education. The capable leadership of Nehemiah and a well-schooled priesthood had the best interests of Israel at heart. The temple was rebuilt, the city walls and gates rose again from the rubble, the land once again yielded her abundance, and prosperity returned to bless the people.

Nehemiah had to help the locals to see the larger picture so that they might understand why change was necessary, disruptive though it may be. The locals had to become indigenous leaders.¹¹¹ The change that the exiles brought, imposed from the point of view of the locals, was not a minor or temporary discomfort. Their grazing and farmland were confiscated, and the pain inflicted by these changes was hurtful. There were unfortunate instances when entire low-income communities were removed and residents indiscriminately scattered. The locals had leadership skills, but they needed to

¹⁰⁹ Willie Richardson, *Reclaiming the Urban Family: How to Mobilize the Church as a Family Training Center* (Grand Rapids, MI: Zondervan, 1996), 59.

¹¹⁰ Bakke, *Theology as Big*, 106-107.

¹¹¹ Perkins, *Restoring At-Risk Communities*, 82.

be empowered by being given a “place” in the new order. They needed to be taught how to become indigenous leaders.¹¹²

Those days of urban removal may be forever past. Mixed income development in modern society has broad acceptance in the real estate development industry as well as city urban planning departments. Many local governments require one-for-one replacement housing when affordable units are torn down. The reality is that any development is disruptive, but the concentration of poverty in one area is unhealthy. When residents have choices and are invited to the planning table and their needs taken into consideration, the process of change is less painful.¹¹³

Under such leadership, gentrification can have a direct and positive impact on poverty. When low-income residents are included in the planning, implementation, and the on-going revival of their neighborhoods, they become the beneficiaries rather than the victims of gentrification.¹¹⁴ The inflow of new, resourced neighbors attracts new businesses, such as restaurants, banks, and grocery stores. That means new job opportunities, improved services, and competitive prices that benefit all residents, especially those with limited incomes.

Connected neighbors have access to political leaders who control government purse strings. The results can be significant: Improved police protection, stepped up code enforcement, paved potholes, and repaired sidewalks. Educated neighbors insist

¹¹² Perkins, *Restoring At-Risk Communities*, 183.

¹¹³ Lupton, *Renewing the City*, 198.

¹¹⁴ Hatton, *Nehemiah*, 3.

on quality schools, and if the public system cannot deliver, they will create alternatives. The net effect of shared community benefits, which include better employment, food prices, housing, and education, moves the poverty needle in a positive direction.

The historic account of the rebuilding of the city of Jerusalem by the bi-vocational leader Nehemiah is filled with drama and intrigue, but it is remarkably instructive for the reclaiming of modern-day inner cities. Gentrification is essentially an economic phenomenon. It is not a sinister plot against the poor or minorities. It is merely a function of the market. Gentrification has no conscience. When allowed to run its course unbridled, it becomes opportunistic and exploits every financial opening with little regard for principle or the social consequences. That is where persons of principle, conscience, and compassion, such as Nehemiah, enter the process to connect the people involved, and together they build a cohesive work group.

Nehemiah concluded his memoirs with a prayer to God, to remember to give God credit because it was God's power that enabled his efforts to strengthen the divine law within Jerusalem.¹¹⁵ In order to repopulate Jerusalem, the number of whose inhabitants had dwindled greatly, he ordered that one out of every ten Jews should take up residence in the capital. He also instituted a series of religious and social reforms including the commitment to avoid intermarriage, the cancellation of debts owed by the poor, the support of the Temple cult, and the payment of tithes drawn up and sealed in a covenant, and he then returned to Persia.¹¹⁶ In other words, he left them a training

¹¹⁵ Hatton, *Nehemiah*, 5.

¹¹⁶ Nehemiah 10:1-39.

manual that incorporated his leadership competencies.

The church can prepare Christian leaders to be “repairers of the breach” for those who are seeking to rebuild their lives.¹¹⁷ The task is tremendous but includes tremendous blessings as people are restored to wholeness. Inserting a constructive voice into the development process to accomplish healthy economic balance, using one’s influence to gain government support for a well-conceived project, and investing time and effort in engaging in productive community dialogue are complex processes. Yet, it is this kind of leadership that is required if gentrification is to become a blessing to an entire community rather than a curse upon the poor.

Nehemiah had a love for his people and a desire to help them improve the conditions in their community. Nehemiah was so visibly moved that his appearance reflected his heavy burden. The king recognized the weight that Nehemiah carried and inquired about his wellness. Nehemiah shared his story and requested permission from the king to return to the community of his birth to restore the community.

Conclusion

In Scripture, the story of the gentrification of Judah can be used as a model to improve the conditions of a poverty-stricken community. Leaders can use gentrification as a tool to develop and strategically plan for the mixed income redevelopment that protects the interests of the poor.

Considering the status of inner city churches, most of which are small and led by

¹¹⁷ Francis Frangipane, *The Three Battlegrounds* (Cedar Rapids, IA: Arrow Press, 1977), 67.

part-time pastors, the question about whether pastors are concerned about the state of the inner city must be raised. Many people grieve over the conditions of the city and small towns, just as Nehemiah grieved after hearing about the plight of the walls in Jerusalem. The issue here calls for Christian community development. Nehemiah presents an example for leadership development to equip Christian leaders for work in broken environments. The example provides an opportunity for the development and institutionalization of a socio-economic development program within the Christian community.

Leadership can be based upon Nehemiah's leadership example as an inner-city wall restorer. The necessary competencies can be examined and developed into a leadership model that full-time or part-time pastors may use to achieve the following:¹¹⁸

- Lead suburban houses of worship into partnerships with inner city houses of worship.
- Provide a training model in Christian leadership to serve as a tool to support the leadership development ministry for bi-vocational pastors.
- Develop non-profit organizations for community renewal ministry and lay leadership.
- Pursue resources for sustainable outreach programs.
- Secure commitment from church members to participate in ministries reaching beyond the traditional church setting.

¹¹⁸ Ralph Williamson, Conference on Working Together to Serve the Needy: Welfare Reform and the Faith Communities in Greater Philadelphia: Mobilizing the Faith Community to Partner with Government. The Center for Public Justice, Philadelphia, PA, December 8, 1998, 1-2.

- Research, develop, and implement an organizational plan for serving people in need within communities surrounding the house of worship.
- Walk and Talk with the people (the locals) in the community (like Nehemiah and Jesus did) to become a developer of indigenous leaders.¹¹⁹

Nehemiah presents an example for leadership development to equip Christian leaders for work in broken environments. His example provides an opportunity for the development and institutionalization of a socio- economic development program within the assembly of the Christian community.

¹¹⁹ Perkins, *Restoring At-Risk Communities*, 183.

CHAPTER THREE

LITERATURE REVIEW

The Challenge of Being Poor

Poverty is synonymous with the absence of adequate resources to survive comfortably, and it is a condition of hopelessness.¹ Society faces tremendous challenges connected to hopelessness with the growing incidences of child maltreatment, domestic violence, and the general decay of family life. The most effective long-term solution to community-based societal problems is said to come from joint community and church efforts.² Phillip Nyden states that the church is a key to successful societal problem solving along and in partnerships with schools, business, and other community organizations.³ The church helps people overcome hopelessness through the teaching of the scripture.

“For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call on me and come and pray to me, and I will listen to you.”⁴

People who view themselves as Christian, followers of Jesus, are committed to

¹ John Perkins, *Restoring At-Risk Communities* (Grand Rapids, MI: Baker, 1995), 17.

² Phillip Nyden, Michael Maley, and John Lukehart, “The Emergence of Stable Racially and Ethnically Diverse Urban Communities: A Case Study of Nine U.S. Cities,” *Housing Policy Debate*, Fannie Mae Foundation 8, Issue 2 (1997): 508-509, Accessed January 5, 2016, http://www6.luc.edu/media/lucedu/curl/pdfs/stable_urban_communities.pdf.

³ Nyden, Maley, and Lukehart, “Emergence,” 524.

⁴ Jeremiah 29:11-12.

serving to improve the conditions of life in neighborhoods and communities.⁵ John

Perkins writes,

The desperate conditions that face the poor call for a revolution in our attempts at a solution. Through years of experience among poor, I have come to see these desperate problems cannot be solved without strong commitment and risky actions on the part of ordinary Christians with heroic faith. The most creative long-term solutions to the problems of the poor are coming from grassroots and church-based efforts.⁶

E. Franklin Frazier believed that the breakdown in family life is deeply rooted, going back to slavery,⁷ and began raising the issue of slavery's connection to undermining the black family in 1929. The church has been addressing historical problems of slavery within communities for years. The Moynihan Report of 1965⁸ claimed a "rising rate of broken marriages, female-headed households, out-of-wedlock births, and welfare dependency as one of the central problems among the Black lower class."⁹ The problems of the 1960s accelerated and became more intense in the 2000s. Family stability is one such problem. In 1965, only eight percent of childbirths in the Black community occurred out-of-wedlock. In 2010, that figure was 41 percent; and

⁵ Perkins, *Restoring At-Risk Communities*, 21.

⁶ Perkins, *Restoring At-Risk Communities*, 17.

⁷ Perkins, *Restoring At-Risk Communities*, 29. E. Franklin Frazier feels that the breakdown in family life is deep rooted, going back to slavery. He began raising this issue of slavery undermining the black family in 1929. The church is addressing a historical problem within communities.

⁸ In 1965, Senator Daniel Patrick Moynihan published a report entitled "The Negro Family: The Case For National Action." The report later became known as the Moynihan Report. By most accounts, it is probably the most poignant collection of statistical analysis, combined with social commentary in the last 45 years; not because of what it reveals; but because of how close it has come to the truth. In the report Senator Moynihan described the state of African American families. His point of view took great measure to frame the argument with the realities of current events; to include the civil rights movement, racism and poverty. Accessed March 15, 2016, <http://moynihanrevisited.com/>.

⁹ Perkins, *Restoring At-Risk Communities*, 29.

today, the out-of-wedlock childbirth in the Black community sits at an astonishing 72 percent. The number of African-American women married and living with their spouse was recorded as 53 percent in 1950. By 2010, it had dropped to 25 percent.¹⁰

Unemployment is another problem. Unemployment limits access to resources. The lack of resources can cause displacement when there is no money for rent and the paying of bills. Displacement promotes a culture of hopelessness. Human service agencies have been unable to make a significant impact. They need support from the community to restore the inner city, especially from churches, within the identified communities.

According to Perkins,

It has been said over and over again that the government has tried to solve the problems of the inner-city but has failed. Yes, the government has failed when it comes to the poor. The nation's cities are in a crisis. But in every crisis there is an opportunity. I believe that this crisis is an opportunity. I believe that this crisis is an opportunity for the church to step forward and lead the way in restoring the inner city by bringing the physical presence of God into the city.¹¹

As the nation wrestles with how to reform a failed welfare system, and as more than 35 million Americans continue to live below the poverty line, the government is increasingly asking churches to succeed where social workers and bureaucrats handing out checks have failed.¹² Perkins believes that the church has the opportunity to model a way a life that can lead to the pioneering rebirth within communities and effort change

¹⁰ Maria Lloyd and Dr. Boyce Watkins, "The Black Family Is Worse Off Today Than In the 1960's, Report Shows," Your Black World Network, accessed January 5, 2016, <http://yourblackworld.net/2013/03/02/the-black-family-is-worse-off-today-than-in-the-1960s-report-shows/>.

¹¹ John Perkins, *Beyond Charity* (Grand Rapids, MI: Baker Books, 1963), 18.

¹² Adam Cohen, "Feeding the Flock," *TIME Magazine*, 1997.

throughout this nation.¹³

Perkins views the nation's cities as being in crisis, but he sees the crisis as an opportunity for the church to step forward and to lead the way to restoring the broken condition of inner cities. The church has a spiritual and physical mandate to ensure that the well-being of families is the focal point of its efforts.¹⁴

A biblical model, such as the model developed by Nehemiah, a man who lamented the conditions of the city of Jerusalem, may provide solutions to problems found in modern-day distressed communities. The walls of Jerusalem were broken down and its gates destroyed by flames.¹⁵ This is descriptive of the conditions in many American cities today. Wayne Gordon showed that people in these communities in Chicago have been neglected. His concern is that people had stopped paying attention to the situations of decayed and immorality among the people. He stated that people "walked the streets alert but not alarmed."¹⁶ Where is the presence and the influence of the church?¹⁷ Gordon challenged the church by stating that the church of Jesus Christ has contributed to the problem by sitting back, doing nothing, and watching this happen in many areas.¹⁸

How can Christians and the Church help address the troubles of the poor and the

¹³ Perkins, *Beyond Charity*, 18.

¹⁴ Perkins, *Restoring At-Risk Communities*, 30.

¹⁵ Nehemiah 1:3b.

¹⁶ Wayne L. Gordon, *Real Hope in Chicago* (Grand Rapids, MI: Zondervan, 1995), 15.

¹⁷ Sparks, *New Parish*, 81.

¹⁸ Gordon, *Real Hope in Chicago*, 15.

challenges of living in blighted inner cities? Psalm 48:2 describes how cities should be: "Beautiful in elevation, the joy of the whole earth, Is Mount Zion in the far north, The city of the great King." Nehemiah was grieved when he heard news of the condition of Jerusalem. They said to me, "Those who survived the exile and are back in the province are in great trouble and disgrace. The wall of Jerusalem is broken down, and its gates have been burned with fire."¹⁹ Nehemiah's heart was broken over the conditions in Jerusalem. The Church's heart should be broken for the disgrace of the poor, abused, abandoned, and lost.²⁰ According to Minter,

As New Testament believers we recognize that our task is not only to rebuild the physical city of God's dwelling place but to bring restoration to people's hearts through Jesus Christ who takes away our sin and shame. Nehemiah had to convince the people that rebuilding the wall was a worthy cause, and he didn't do it from a distance. Nehemiah 2:17 states: "You see the trouble we are in ... Come, let us rebuild." Nehemiah didn't merely send help from Persia, but he chose to share in their suffering and recovery.²¹

The Church is called to be like Nehemiah, to share in the suffering and recovery by addressing the constant presence of hopelessness which is a key factor in creating generational poverty. The absence of hope creates a mindset where it is difficult to embrace a belief and generate the motivation and energy needed to break the cycle of generational poverty.²² Generational poverty occurs when a family lives below the poverty level, and that family of two has a household income of less than \$12,120.00 a

¹⁹ Nehemiah 1:3.

²⁰ Minter, *Nehemiah*, 40.

²¹ Minter, *Nehemiah*, 40.

²² Wayne L. Gordon, "Facts About Poverty," *Urban Ventures*, accessed January 5, 2016, <http://www.unbanventures.org/facts-about-poverty->.

year.²³ A 2012 University of Wisconsin-Milwaukee multicity study showed that less than 58 percent of working age black men, ages 16-64 were employed as compared to over 78 percent of their white counterparts.²⁴

Solutions Begin with Church Leadership Development

The church is a stable community-located institution that has stood the test of time,²⁵ and it is in the best position to present solutions to people who suffer from the effects of poverty and limited upward mobility.²⁶ Many efforts have been made to solve the problem of poverty, but most fall short of any lasting change. The most creative long-term solutions to the problems of the poor are coming from grass roots and church-based efforts, such as those of John Perkins, who see people in broken communities as having three needs: the need to belong, the need to be significant, and the need for a reasonable amount of security.²⁷ The need to belong is part of the root cause for gang attraction and involvement in urban settings.²⁸ Perkins assumed the need to belong as a universal need, and he claimed that families are more likely to be torn

²³ Melissa Dittmann, "The Social Factor," *Monitor on Psychology* 34, no 9 (October 2003): 36, accessed January 5, 2016, <http://www.apa.org/monitor/oct03/socialclass.aspx>.

²⁴ Charles D. Ellison, "Baltimore's Slow Burn of Poverty and Hopelessness," *The Root* (April 2015): 8, accessed January 5, 2016, http://www.theroot.com/articles/politics/2015/04/the_numbers_behind_the_poverty_and_despair_in_baltimore.

²⁵ Michael. L Penn, Gerald Stahler, Thomas E Shipley, Marilee Comfort, and Anne Weinberg, "Returning Home: Reintegration of Substance-Abusing African-American Mothers Following Detoxification," *Contemporary Drug Problems* (1993): 473-479.

²⁶ Perkins, *Restoring At-Risk Communities*, 23.

²⁷ Perkins, *Restoring At-Risk Communities*, 20.

²⁸ Perkins, *Restoring At-Risk Communities*, 20.

apart in poor areas. Living in a hostile environment can be scary, and gang identification and/or involvement provides a level of safety, along with a sense of family.²⁹

Community solutions must come from people who see themselves as followers of Jesus Christ on earth. Perkins' philosophy, known as Christian community development, is based on biblical and practical principles arising from years of living and working among the poor. John Perkins first developed this philosophy when he and his wife, Vera Mae Perkins, moved back to their home in Mississippi from California. They wanted to help alleviate poverty and oppression. Their work and ministry led to the development of Christian Community Development Association (CCDA).³⁰ In 1989, Gordon called together a group of Christian leaders in Chicago and formed an association of churches, families, ministries, and individuals.³¹ This group is known as the Christian Community Development Association (CCDA). The CCDA has a proven track record with over 300 member cities around the country.

Perkins identified the elements of Christian community development as feeling the needs of the people in the community, responding to the needs of the people in a holistic way, using clear biblical principles, cultivating resilience, developing and using leaders from the within the community, encouraging relocation so that leaders can live among the poor, reconciling from God and others, and empowering the poor through redistribution and all community members sharing their skills, talents, education, and

²⁹ Perkins, *Beyond Charity*, 45.

³⁰ Perkins, *Restoring At-Risk Communities*, 25.

³¹ Perkins, *Beyond Charity*, 17, 39.

resources to help each other and develop the community.³²

Jesus gave his great commission to his disciples and then to the church. He instructed them to go out and convert others to disciples.³³ In Matthew 28:19-20, Jesus gave church officials and disciples the authority to tear down strongholds that were in the inner cities.³⁴ Perkins taught that ministry must be achieved in the local church. The church provides an environment to evangelize and develop disciples. Yet, Perkins also believed that Christian leaders must be developed from within the community, so they will stay in that community.³⁵ Therefore, who identifies and develops the leaders, how leaders are selected, and where the actual identification process begins becomes important. The church is recognized as a stable community entity, and it should be the central point for leadership development. The church is located within the community, so it broadly fits the CCDA concept of leaders coming from within the community. The pastor becomes the identifier and the developer of those with leadership potential.

If pastors are to be instrumental in identifying and developing leaders, it is important to clearly define what is meant by leadership. A leader is a person who is designated, by whatever selection process or reason, as having been given authority and the official status to make decisions for a group or organization.³⁶ Effective leaders move an organization from its current status to a more productive status through

³² Perkins, *Restoring At-Risk Communities*, 26.

³³ Ray Bakke, *A Theology as Big as the City* (Downers Grove, IL: IVP, 1997), 73; Matthew 28:18-20.

³⁴ Perkins, *Restoring At-Risk Communities*, 29; Matthew 28:19-20.

³⁵ Perkins, *Restoring At-Risk Communities*, 29.

³⁶ Leighton Ford, *Transforming Leadership: Jesus Way of Creating Vision, Shaping Values, & Empowering Change* (Downers Grove, IL: IVP, 1991), 16, 26-27.

creating vision of potential opportunities.³⁷

The world requires a new type of leadership because the systems of past ages can no longer meet the needs of family, community, or society in general.³⁸ “When the ground moves beneath us, the resulting fissures open up more territory in which to maneuver—more space to imagine possibilities and find ways to make our dreams happen.”³⁹ A person must have positive influences to move the ground beneath them.⁴⁰ A leader is a person of influence. Chuck Swindoll, an author and a pastor who has devoted his life to the accurate, practical teaching and application of God’s Word and His grace, suggested that one leads someone to the measure of one’s influence.⁴¹

Great leaders are aware of the world in which they live, alert to their strengths, and have values that allow them to access their abilities to meet the challenges of their environments with empathy and compassion. They are described as being resonant leaders.⁴² They are people who can inspirationally move organizations to a place where the impossible dream seems possible. Fragile communities that appeared dead, and places of little or no hope, have been inspired to be revitalized by great leaders who took uncertainty and turned that uncertainty into stories of hope. Nehemiah was such a leader in his work of rebuilding a broken community, as was Paul in his contribution to

³⁷ Warren Bennis and Burt Nanus, *Leaders: The Strategies for Taking Charge* (New York, NY: Harpers & Row, 1986), 17.

³⁸ Murray G. Ross & Charles E. Hendney, *New Understanding of Leadership: A Survey & Application of Research* (New York, NY: Associated Press, 1957), 15.

³⁹ Richard Boyatzis and Annie McKee, *Resonant Leadership* (Boston, MA: Harvard, 1998), 1.

⁴⁰ Boyatzis and McKee, *Resonant Leadership*, 2.

⁴¹ Charles R. Swindoll, *Hand Me Another Brick* (Nashville, TN: Thomas Nelson, 2007), 16.

⁴² Boyatzis and McKee, *Resonant Leadership*, 4.

the establishment of the first century church. This discussion is focused on the mission of the church, which according to Robert E. Vallet, a minister for stewardship and mission, and Charles E. Zech, a professor of economics, “Is to enable people to answer to and live by the logic of Jesus Christ rather than the logic of the prevailing culture.”⁴³ This supports identification of potential leaders from within the church rather than just Christians from the general community.

Jesus instructed his disciples to go forth and take the gospel to the entire world.⁴⁴ He instructed them to be leaders. Leaders are developed in the church setting and then sent out to help move the masses into wellness, following the great commission given by Jesus. Francis Frangipane described the church as a training ground for people, so they can gain wisdom as it relates to engaging in spiritual warfare to reclaim people that are in need and living under broken conditions.⁴⁵ Frangipane wrote, “The true disciple of the Lord Jesus will be known for their intense and holy love for one another—not merely in their individual local assemblies, but within the context of a citywide church.”⁴⁶ To go out into the mission field as a leader, one must prepare spiritually and be in fellowship with other people of faith. Ed Stetzer, an author, speaker, researcher, and pastor, describes a Christian leader as a person involved in a process of influencing and developing a group of people in order to accomplish a purpose by

⁴³ Ronald E. Vallet and Charles E. Zech, *The Mainline Church's Funding Crisis: Issues and Possibilities* (Grand Rapids, MI: Eerdmans, 1995), 143.

⁴⁴ Matthew 28:19-20.

⁴⁵ Francis Frangipane, *The Three Battlegrounds* (Cedar Rapids, IA: Arrow Press, 2011).

⁴⁶ Frangipane, *Three Battlegrounds*.

supernatural powers.⁴⁷

Paul's form of missionary practice and organization is a characteristic of most urban church expansions.⁴⁸ Wayne A. Meeks, best known for his publications on the writings of the apostle Paul, based his conclusion that Paul was an urban leader on the geographic path of Paul's travels in urban settings. Paul's world was within the context of a city setting with dangers and people in need, which reflected a ready mission field. Paul also provided the best documented segment of early Christian movement in urban settings.

Watkins challenged the concept of social ministry, seeing it as, "Helping people with spiritual, physical, emotional, mental, and relational problems in the name of Christ."⁴⁹ He saw Western civilization as unique in that much more aid is given by government services than is by the family of birth of an individual or family. There was a leadership void at the community level. A pitfall of social ministry can be the codependent rescuer syndrome where the pastor in his or her outreach ministry will not let a person fail.⁵⁰ When the person helped is only given handouts, they are stripped of their integrity, and eventually the helping interaction becomes strained.

The traditional church appears more likely to give handouts, or enable a sense of entitlement, as opposed to developing programs with leaders that go out into the

⁴⁷ Ed Stetzer and Mike Dobson, *Comeback Churches: How 300 Churches Turned Around and Yours Can Too* (Nashville, TN: B & H, 2007), 37.

⁴⁸ Wayne A Meeks, *The First Urban Christians: The Social World of Apostle Paul* (New Haven, CT: Yale, 1983).

⁴⁹ Derrel R. Watkins, *Christian Social Ministry* (Nashville, TN: Broadman, 1994), ix.

⁵⁰ Gary L. Habaugh, *Pastor as Person* (Minneapolis, MN: Augsburg, 1984).

community. Mainline Churches is a term used to describe the primary traditional Protestant denominations in the U.S. After the mid-60s, fewer young people joined mainline churches, which resulted in a drop-in membership in these old established churches. Church growth and survival is challenged as the membership aged and died off, and with little to no growth, fewer leaders were being developed. Urban renewal and community revitalization (including gentrification) changed many traditional neighborhoods into business areas, leaving the church with little to no walk-in members. Much of the growth in church membership – as in the population at large – now comes from new immigrants, many of whom are poor and cannot afford to support the church.⁵¹

Smaller congregations have not been able to support fulltime pastoral ministry; therefore, many smaller churches have been required to employ part-time, bi-vocational pastors. This has further diminished leadership development and church growth. Churches, schools, and families have been affected as the concept of “civil religion,” dedication to tradition, and the symbols and the destiny of the nation have been eroded.⁵² Factors affecting religion included age structures, family patterns, and social and demographic structures. Roof and McKinney further suggested that conformity in religion has declined, and choice is viewed as most important.⁵³

⁵¹ Robert Wuthnow, *The Crisis in the Church, Spiritual Malaise, Fiscal Woes* (New York: Oxford University, 1997), 5.

⁵² Wade Clark Roof and William McKinney, *American Mainline Religion* (New Brunswick, NJ: Rutgers, 1987), 29.

⁵³ Roof and McKinney, *American Mainline Religion*, 21.

Programs especially targeted at the younger, uncommitted generation, determine choices that affect mainline denominational affiliations. Leadership development attached to outreach missions can also be a church growth strategy. How will the pastor, regardless of religious affiliation, develop leaders? Most often, he is restricted by tradition, the age of a dwindling congregation, dual employment, and lack of commitment.⁵⁴ With limited resources, dual employment, and the lack of a model for leadership training, a pastor is reduced to giving handouts and trying to create a foundation to prevent people from failing. There is a great need for leadership in communities, and the church presents itself as the logical place to identify and prepare leaders. Pastors must be the source to lead this development process.

The Urban Pastor as Leader

How does the urban pastor lead? “Men become unfaithful out of desire, fear, and weakness, loss of interest or because of some strong influence from the outside.”⁵⁵ The church is weakened in its mission when it does not have a true view of who God is and what God can do. Hope and good cheer are found in knowing that God, the Father, is faithful. God is true to his promised word as recorded in the Scriptures. To lead effectively, a pastor must have a clear understanding of who God is and His personal relationship with God must be visible. Jeremiah and Luke speak to God’s mission for the

⁵⁴ Arnold Kutz, “Short-Term Pastorates,” accessed April 29, 2018, <https://www.MinistryMagazine.org/archives>.

⁵⁵ A. W. Tozer, *The Knowledge of the Holy: The Attributes of God: Their Meaning in the Christian Life* (New York, NY: Harper Row, 2009).

Church:

For if you truly amend your ways and your deeds, if you truly execute justice one with another, if you do not oppress the sojourner, the fatherless, or the widow, or shed innocent blood in this place, and if you do not go after other gods to your own harm, then I will let you dwell in this place, in the land that I gave of old to your fathers forever.⁵⁶

He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favor.” Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, “Today this scripture is fulfilled in your hearing.”⁵⁷

Author Bill Grace described a pastor as needing to have the ability to embrace transformational leadership, which requires a pastor to be obedient to the transcendent (God) and to have a purpose, which is to embrace spirituality.⁵⁸ Grace further explained his views on spirituality as being a part of leadership that results in one centering their life in/on God. Gary Harbaugh believes a pastor should become a feeling person. He stated, “The gospel proclaims that for the weak and wounded, the sinful and the broken, Christ became obedient unto death.”⁵⁹ He continued, describing how God must first minister to a pastor before the second ministry can occur, which is when God ministers through the pastor.

⁵⁶ Jeremiah 7:5-7.

⁵⁷ Luke 4:16-21.

⁵⁸ Bill Grace, “Spirituality of Leadership,” *Center for Ethical Leadership*, accessed April 29, 2018, www.ethicalleadership.org/publication-for-purchase.html.

⁵⁹ Harbaugh, *Pastor as Person*, 99.

Questions are raised about how a pastor can lead if he cannot be led, or if he or she lacks commitment, as well as how a pastor can lead when he or she only has part-time hours and must work in secular settings to survive. A primary challenge and issue is Christian leadership development. Two factors can affect leadership training: the time to train and the core size of the church to train. Attendance has dwindled in many mainline denominations and in many urban congregations. Most churches are closed during the week due to absent or weak leadership. The church should be open to affect and serve people in their communities. Thom S. Rainer, president and CEO of LifeWay Christian Resources, suggests a strategy to accomplish this,

The combination of pastoral tenure, vision, church leadership, and persistence is a powerful combination that God can use to move churches to greatness. Growth does not happen overnight. The path of growth can be slow, methodical, and strewn with obstacles. Persistent, never-say-die leadership is a key instrument that God uses to move churches to greater level.⁶⁰

Rainer further states that churches that desire to serve communities and ‘breakout’ must grasp vision, communicate that vision, and implement the vision. They must consistently have a vision that is outwardly focused and designed to also meet those who are not yet a part of the church. The church must be passionate and deliberate about reaching the lost and unchurched. The outreach and vision must reflect this as a priority.⁶¹ A great need for a leadership development training tool to assist pastors in this vital process exists.

Pastors who work part time in ministry need all the resource tools they can

⁶⁰ Thom S. Rainer, *Breakout Churches: Discover How to Make the Leap* (Grand Rapids, MI: Zondervan, 2005), 64.

⁶¹ Rainer, *Breakout Churches*, 64-65.

obtain, or they will tend to have short pastorates. Short pastorates can be defined as serving a church for three years or less, and they contribute to inconsistent and inadequate leadership training and development. Terry W. Dorsett, citing George Barna's research about bi-vocational pastors, found that the most productive time in a pastor's ministry is often between the third and 15th year.⁶² Initially, it takes two or three years for a pastor to establish a vision that can be discerned and presented to the congregation.⁶³ In years four to seven, new leadership is developed, and the appropriately trained persons may then be placed in leadership positions.⁶⁴

Unfortunately, clergy move too frequently. An inclusive national study of 553 churches showed the average tenure of a pastor was 3.6 years.⁶⁵ The American Lutheran Church, a denomination of approximately three million members and 4,200 active pastors, including a mixture of urban and suburban churches, had 1,200 address changes among its clergy and 950 actual position changes in one year.⁶⁶ More than 20 percent of its full-time professionals moved during that year. In some denominations, ministers moved or were moved even more frequently. Many pastors move every two or three years.

Comparatively, in the Western North Carolina Conference of the African Methodist Episcopal Zion Church, where most churches are inner-city churches,

⁶² Terry W. Dorsett, *Developing Leadership Teams in the Bi-Vocational Church* (Bloomington, IL: Cross Books, 2010), 20.

⁶³ Bickers, *Tentmaker Pastor*, 126-128.

⁶⁴ Dorsett, *Developing Leadership Teams*, 20.

⁶⁵ Rainer, *Breakout Churches*, 56-57.

⁶⁶ Roy M. Oswald, *The Pastor as New Comer* (Washington, DC: Alban Institute, 1977), 1.

movement of pastors ranged from 17 percent in one district to 42 percent in another district during their annual conference. More specifically, at the identified church for this case study, Clinton Chapel A.M.E. Zion church, there has been five pastoral moves over a period of fourteen years for an average tenure of 2.8 years per pastor.⁶⁷

Research, much of it focused on church growth, supports the conclusion that short-term pastorates have a negative impact on congregations.⁶⁸ In its report to the 1976 General Assembly of the United Presbyterian Church, the special committee on Church Membership Trends declared, "Growing congregations...are characterized by stronger pastoral leadership.... The church.... must adequately recognize strong pastoral competence as a decisive factor for the vitality and outreach of a congregation."⁶⁹ Lyle Schaller further noted that, "Dozens of surveys have demonstrated that rapidly growing congregations tend to be churches with long pastorates, and unstable or declining congregations tend to have short pastorates."⁷⁰

Several factors contribute to the negative effect of short pastorates on church growth. First, there is persuasive evidence that the most productive years of a pastorate seldom begin before the fourth, fifth, or even sixth year, of a minister's tenure in a given congregation. As the vision is embraced, it can be put into practice during years eight through thirteen. Churches that have had a series of short pastorates are less likely to

⁶⁷ From a survey of Pastoral Assignments Historical Record at Clinton Chapel AME Zion Church Historical Room. 2015. See Appendix.

⁶⁸ Rainer, *Breakout Churches*, 58.

⁶⁹ Lyle Schaller, *Assimilating New Members* (Nashville, TN: Abington, 1998), 55.

⁷⁰ Schaller, *Assimilating New Members*, 55.

trust their pastor and less likely to be outreach-oriented.⁷¹ With a new pastor, leadership may not be trusted initially, so the vision is not implemented. This is frustrating, and many pastors leave after a few years, which confirm the mistrust by parishioners. The drawback to short pastorates is addressed in Acts 20:27, which states, “Preach the whole counsel of God.”⁷² Short pastorates contribute to biblical illiteracy in many small churches. A training program in leadership could be of great assistance to bivocational pastors.

Leadership Magazine also noted income was a factor to short pastorates. The median base salary for a solo pastor in a congregation of less than 50 people is \$16,560.00, and with 10-150 members, it is around \$27,850.00. With a housing allowance, the package was \$32,049.00. The Southern Baptist has about 7,000 fully supported pastors serving in churches with less than 60 people.

Declining attendance is affecting most mainline denominations. About 60 percent of Protestant churches now average less than 100 people in attendance. Churches with an average of 75 members have aging members who many times are resistant to change. Demographic changes in the community are not reflected in the church. Leaders of the churches may fail to identify the needs of the community or parishioners because they lack the skills or training to make such an assessment. Ill-equipped pastors and/or laity, due to inadequate training and leadership development, are unable to make such assessments. Various questions arise because leadership

⁷¹ Dorsett, *Developing Leadership Teams*, 20.

⁷² Acts 20:27.

issues and problems within the church are not addressed properly. Is there too much focus on the inward needs of the church due to the church only being open for such a short period during the week? Being open for such short periods require the church to focus on its internal daily and functional needs rather than address the personal needs of those outside the church. Alternatively, the church is unable to see and to feel the brokenness of the community that surrounds it because there is no linkage of time and space between the community and the church.⁷³

With proper training, bi-vocational pastors can work and produce effective ministries because the bi-vocational pastor does not completely rely on the church for income. However, due to the challenging work hours, they must have adequate and effective training tools. Being a bi-vocational pastor can be rewarding if the vision of the ministry objectives and outreach initiatives are clearly communicated and are effectively aligned. Additional income may allow a pastor to stay longer and grow the church into a fulltime ministry. The church needs trained leaders who can identify specific needs, who have the momentum to move forward compassionately to address these needs, and who possess the capacity to complete the task. The church is only the Church when it exists for others.⁷⁴

Dietrich Bonhoeffer saw preparation for leadership as a daily activity. He stated that the best way to prepare for the unexpected challenges of a day associated with

⁷³ Park Sparks, Tim Soerens, and Dwight J. Frieson, *The New Parish: How Neighborhood Churches Are Transforming Mission, Discipleship, and Communities* (Downers Grove, IL: IVP, 2014), 162.

⁷⁴ Sparks, Soerens, and Frieson, *New Parish*, 86.

being a leader is to be centered in the love of God.⁷⁵ Common devotion was described as one tool of preparation for the leader to incorporate into his or her life daily. Bonhoeffer wrote that rising early to spend time with God is a practice used by effective Christian leaders.⁷⁶

Lupton made a personal discovery, namely, his need for personal spirituality, after he moved back into an urban setting to live.⁷⁷ He discovered that the need was as great for him as it was for the people that he had come back to help in a decaying urban inner city. He confirmed Grace's observation when he stated that God must first minister to the pastor before the second ministry could occur, that being ministry through the pastor.⁷⁸

Jackson Carroll explored the questions surrounding the difficulty of clergy to lead with authority. Carroll viewed four factors as being important to this discussion: questions relating to the fundamental assumptions about God, the marginalization of the church, voluntarism in the outreach ministry and work of the church, and the clergy sharing their ministry with laity.⁷⁹ Carroll raised questions about whose authority leads the church and determines what outreach will be done. He looked at the tension between the laity and the pastor who believes the role of laity is to, "Show up, sit up, pay up, [and] to shut up." Clergy are challenged to lead the people into the mission

⁷⁵ Dietrich Bonhoeffer, *Life Together: A Discussion of Christian Fellowship* (New York, NY: Harper, 1954).

⁷⁶ Bonhoeffer, *Life Together*.

⁷⁷ Robert D. Lupton, *Theirs Is the Kingdom: Celebrating the Gospel in Urban America* (New York, NY: Harper, 2011).

⁷⁸ Grace, *Spirituality of Leadership*.

⁷⁹ Jackson W. Carroll, *One with Authority: Reflective Leadership in Ministry* (Louisville, KY: JKP, 1991), 18.

field. Carroll explored whether or not the clergy could lead with their hearts and heads, the tension it caused, and the role of the pastor as leader. When contemplating by what authority leads, Carroll stated, “And when Jesus finished these sayings, the crowds were astonished at his teaching, for he taught them as one who had authority and not as their scribes.”⁸⁰

Carroll wrote that ministry was God acting through the people of God for the life of the world. This suggested the church as a place of leadership development; therefore, the pastor is the authority figure that must lead. The pastor, in telling the gospel story, must present Jesus as one who walked among the people. The church is both an interior place of worship and a source that develops and sends persons out to do outreach ministry. If it is to survive and grow, the church needs to provide specific new ways by which people can become involved in helping others through these outreach ministries, rather than, as stated by Wuthnow, “Throwing money down a rat’s hole.”⁸¹ In order to help people become involved in helping others through outreach ministries, there has to be a vision resulting from clear discernment of the community’s needs and a passion by the pastor and leaders to address the problems of the community.⁸²

Richardson, a pastor in Philadelphia, had this passion and explored ways the urban church could address the problems faced by families.⁸³ He viewed the church as a

⁸⁰ Carroll, *One with Authority*, 13.

⁸¹ Robert Wuthnow, *The Crisis in the Church: Spiritual Malaise, Fiscal Woe* (New York, NY: Oxford, 1997), 197.

⁸² Rainer, *Breakout Churches*, 125.

⁸³ Willie Richardson, *Reclaiming the Urban Committees, How to Mobilize the Church as a Family Training Center* (Grand Rapids, MI: Zondervan, 1996), 14-24.

transforming agent to lower divorce rates, build bonds of love within families, win back the adult male, and address many of the societal ills that arise in urban communities. He viewed spirituality and spiritual growth as essential to the process of change within an individual. His discussion is focused on the church becoming a family training center, training in all aspects of family life and presenting members of a family the best opportunity to be successful. The leadership role of the pastor is one key in effective family ministry, according to Richardson.

Drawing from his many ministerial experiences, Perkins provided a resource guide for faith-based organizations and people of faith to follow if they were considering working in the field of Christian community development.⁸⁴ Perkins discussed the relationship between the church and the community, the development of leaders from within the population being served and involving the entire family in this transforming process.

Perkins saw each community as being unique, so that, "There is no master plan of community development."⁸⁵ The church in community must discover the factors that produce a healthy environment for that community. They must be able to see the conditions of the communities that surround the church. Perkins believes that, beyond seeing, church personnel or leaders must be developed to feel the effect of hopelessness in community to become effective Christian community leaders.⁸⁶

⁸⁴ Perkins, *Restoring At-Risk Communities*, 26.

⁸⁵ Perkins, *Beyond Charity*, 23.

⁸⁶ Perkins, *Beyond Charity*, 29.

Bakke took it to another level and asked, “How does God see the city?”⁸⁷ God sees the key components of a city as having:⁸⁸

- Public celebrations and happiness.
- Public health for children.
- Housing for all people.
- Food for all people.
- Family support systems for families.
- Absence of violence.

He further asked, “Why was Sodom destroyed?” when he discussed the type of sin committed in Sodom.⁸⁹ Sin in Sodom lacked care and concern for the poor:

Now this was the sin of your sister Sodom. She and her daughter were arrogant, overfed, and unconcerned; they did not help the poor and needy. They were haughty and did detestable things before me. Therefore, I did away with them as you have seen.⁹⁰

The answer includes urban cities having both transforming and transactional leadership. Perkins and Kadlecsek shared twelve stories about how God moved through his people and ministries to change cities.⁹¹ These are examples of transforming and transactional leadership styles. Innovative programming between churches that are sharing resources to better serve the poor was presented. From these readings, ideas, and examples, communities throughout the United States could be encouraged to start

⁸⁷ Bakke, *Theology*, 20, 38.

⁸⁸ Bakke, *Theology*, 81-83. Bakke saw and described God’s view of the inner – city through Isaiah 65:17-25, which reflected the social side effects of a church filled with urban leaders/disciples of Jesus Christ.

⁸⁹ Bakke, *Theology*, 42.

⁹⁰ Ezekiel 16:48-50.

⁹¹ John Perkins and J. Kadlecsek, *Resurrecting Hope: Powerful Stories of God Is Moving to Reach Our Cities* (Ventura, CA: Regal, 1996).

and enhance inner city faith-based programs.

Amy Sherman, a Senior Fellow at the Sagamore Institute for Policy Research, added to this discussion in her analysis of several faith-based social welfare ministries from around the United States.⁹² She gave a description of each ministry and called these ministries restorers because they were designed to rebuild broken lives and communities. Sherman provided strategies used by restorers to transform issues often found in inner-city settings. Frangipane saw the government spending billions of dollars in programs, with most of the programs having little to no effect on the improvement of the dependency mind-set found in the life of poor and broken communities.⁹³

Wayne Gordon saw the need to invest in people by moving into the Chicago neighborhood of Lawndale.⁹⁴ He started a Bible study group that grew into a community church. Gordon saw this community as being void of leadership. The professional leadership lived outside the city, which was becoming the norm for many inner-city churches. He was challenged to develop new leadership within the community from those who resided there, especially the young people, and he discussed leadership development as a tool to empower others. So, seeing the need is the first step in a church's development of leaders. A need must exist, a model be found and developed, leaders trained and developed, and then leaders sent forth.

Vallet and Zech believed leadership development answered and proposed the

⁹² Amy Sherman, *Restorers of Hope: Reaching the Poor in Your Community with Church-Based Ministries that Work* (Eugene, OR: Wipf & Stock, 2004).

⁹³ Frangipane, *Three Battlegrounds*, 168.

⁹⁴ Gordon, *Real Hope in Chicago*, 59.

way for leaders to live, namely, by the logic of Jesus Christ. Jesus' logic was to go out onto the highways and byways to speak the gospel, or good news.⁹⁵ Frangipane wrote, "Victory begins with the name of Jesus on our lips; it is not consummated until the nature of Jesus is in our hearts."⁹⁶ Paul taught that the pastor or leader must fill all they meet with the knowledge of Jesus. Jesus instructed his followers to go out and minister to those in need.

Restating John Perkins' concepts on Christian community development, the church in community must discover the factor that produces a healthy environment for that community.⁹⁷ The community must be able to see the conditions of poverty and hopelessness in the community that surrounded the church. Perkins believed, beyond seeing, church personnel or leaders must be developed to address issues of dignity, power, education, employment, health, security, recreation, and beauty to have effective development of Christian communities.⁹⁸

Nehemiah was an excellent example of one who could clearly, hear, see, and feel the conditions of his people in crisis. It was reported to Nehemiah that, "The remnants there in the province who survived the captivity are in great distress and reproach, and the wall of Jerusalem is broken down and its gates are burned with fire."⁹⁹ When Nehemiah heard these words, he sat and wept and mourned before God. Nehemiah set

⁹⁵ Vallet and Zech, *American Mainline Religion*, 143.

⁹⁶ Frangipane, *Three Battlegrounds*, 123.

⁹⁷ Perkins, *Beyond Charity*, 72.

⁹⁸ Perkins, *Beyond Charity*, 78.

⁹⁹ Nehemiah 1:3.

an example: He fasted and prayed.”¹⁰⁰ Why were the people in the conditions they found themselves? The land of Judah had been disobedient, so God allowed them to be invaded by King Nebuchadnezzar, who burned the temple and broke down the wall.¹⁰¹ There existed a need for a leader to help the people overcome their disobedience.

Perkins, Richardson, and Nehemiah are examples of leaders who were able to look at their communities and see the need to reach into these areas in order to improve their quality of life. They moved their work from where they were to where it needed to be, in the community. Boyatzis and McKee suggested that it is difficult to sustain one’s effectiveness in this type of effort over a long time.¹⁰² Resonance leadership is difficult because of the nature of the job itself and the influence it took to move it. A major movement could cause burnout in the church. Leadership is the exercise of power and influence on systems and people. Power can create distance between people, which cuts them off from support or personal relationships. These leaders found ways to maintain resonance. They all used Nehemiah’s model of resonant leaders.¹⁰³

- They heard about the problem.
- They knew and understood the root cause of the problem.
- They showed empathy.
- They obtained permission to tackle the task of renewal in broken places.
- They embraced planning and leadership development.
- They acquired the necessary resources to accomplish the task.

¹⁰⁰ Swindoll, *Hand Me Another Brick*, 16.

¹⁰¹ Ezra 1:7.

¹⁰² Boyatzis and McKee, *Resonant Leadership*, 21.

¹⁰³ Boyatzis and McKee, *Resonant Leadership*, 22-28.

- They led the charge by personally going to the place of concern.
- They surveyed the need for improvement first hand.
- They climbed upon the wall themselves.
- They stationed workers or warriors (well-trained and prepared leaders) back upon the wall.
- They overcame objections.

Nehemiah provided an example of resonant leadership that could be used to develop others as leaders. He was aware of the historical problem that led to the walls of Jerusalem being broken. He knew that the people had been disobedient toward God. The people's captivity was the result of sin. Jeremiah had warned them that they would be punished because of the sins of Jehoiakim.¹⁰⁴ He could inquire about their condition because he knew that Babylon's King Nebuchadnezzar had taken the people of Judah captive. According to John White,

All the articles of the house of God, great and small, and the reassurance of the house of the Lord, and the treasures of the king and of his officers, he (Nebuchadnezzar, the king of Babylon) brought them all to Babylon. Then, they burned the house of God, and broke down the wall of Jerusalem.¹⁰⁵

Nehemiah's active prayer life molded him into a godly man. The book of Nehemiah begins in prayer and ends in prayer.¹⁰⁶ Nehemiah's actions lined up with Bonhoeffer's statement that rising early to spend time with God is a practice used by effective leaders.¹⁰⁷ Nehemiah's example of leadership development and preparation exemplified that God must minister to the leader before he could minister through the

¹⁰⁴ 2 Kings 23:36-24:7.

¹⁰⁵ John White, *Excellence in Leadership: Reaching Goals, Courage, & Determination* (Downers Grove, IL: IVP, 1986), 130.

¹⁰⁶ Nehemiah 1:1–11; 13:29.

¹⁰⁷ Bonhoeffer, *Life Together*, 55.

leader.¹⁰⁸ Nehemiah did the following:

- He accepted opposition to leadership as being inevitable; he had one task: build a wall around Jerusalem.¹⁰⁹
- He allowed God to lead him in appointing workers for various parts of the project.¹¹⁰
- He fought his battle through prayer.¹¹¹
- He was effective in handling the pressure of a public office.¹¹²
- He knew how to distinguish between the means and the end – he was clear on what his role was.¹¹³

Conclusion

The Church as the Setting for Leadership Development

The tremendous challenges that society faces connected to poverty and hopelessness can be addressed by the church. The challenge for the church is to feel the need in the same way that Nehemiah saw and felt the needs of those he led. The church sees the development of leaders from within the community. Leadership development based on Nehemiah's model would be based on developing models from within the church and the church leaders. Jesus' commission was for his disciples, his called-out servants and leaders, to go and minister to the community about the issues of life that they faced. The called-out leaders of today are the pastors, and the persons

¹⁰⁸ Harbaugh, *Pastor as Person*, 99.

¹⁰⁹ White, *Excellence in Leadership*, 71.

¹¹⁰ White, *Excellence in Leadership*, 71.

¹¹¹ White, *Excellence in Leadership*, 74.

¹¹² Swindoll, *Hand Me Another Brick*, 120.

¹¹³ Swindoll, *Hand Me Another Brick*, 146.

they develop and train as leaders, to send out to evangelize the community. Perkins wrote, “The church has a biblical and practical mandate to ensure that family development in communities is at the center of all that we do.”¹¹⁴ It is the “chicken and egg” debate. Which came first? According to the Scriptures, the chicken did, “Let the earth bring forth the living creature after his kind, and everything that creepeth upon the earth after his kind.”¹¹⁵

Rainer acknowledges that many American churches are sick and the outlook for their helping may seem bleak.¹¹⁶ But he believes that the church can still help ease societal concerns about the poor.

There is no doubt that we serve a God of all possibilities. We must confront the reality of the struggles the church faces. We must acknowledge a sovereign and omnipotent God who is the source of any solution to the plight of the church.¹¹⁷

God allows the church to “break-out” of its struggles when it works in communities and make a difference in the lives of people. Excitement and joy are characteristic of people who have meaning and purpose in their lives. The meaning and purpose comes from making a positive difference in the lives of others!¹¹⁸

God will grant excitement and joy to churches when they sacrifice themselves and made a positive difference in someone's life. John Perkins stated that Christian community development begins with people transformed by the love of God who then respond to God’s call to share the gospel with others through evangelism, social action,

¹¹⁴ Perkins, *Restoring At-Risk Communities*, 30.

¹¹⁵ Genesis 2:24.

¹¹⁶ Rainer, *Breakout Churches*, 187.

¹¹⁷ Rainer, *Breakout Churches*, 187.

¹¹⁸ Rainer, *Breakout Churches*, 188.

economic development, and fair treatment of others.¹¹⁹ He further stated:

Christian community development is a church-based ministry among the poor which began with addressing the needs of the people in the community, responding to those needs in a holistic manner based on clear biblical principles and developing leaders from within the community.¹²⁰

The church's community development plan should address spiritual needs first, help communities rebuild houses and address issues such as gentrification second, and then provide food and clothing, and help establish all types of programs that address hopelessness. Many individual churches could explore having programs such as prison ministries, feeding the hungry, and visiting the sick and those in substance abuse recovery programs, just to name a few.

¹¹⁹ Perkins, *Restoring At-Risk Communities*, 21.

¹²⁰ Perkins, *Restoring At-Risk Communities*, 23.

CHAPTER FOUR

PROJECT DESIGN

Introduction

This chapter explores Nehemiah's manner of addressing gentrification in Jerusalem as a model for mobilizing Christian leaders to bring holistic transformation through the understanding and resolving of the problem of hopelessness in urban settings. The Church serves as a setting for the identification and development of leaders. The example of Nehemiah presents several principles from his experience that teach Christian leaders about resolving community issues. Three research questions were developed from thoughts arising from the study of Nehemiah:

1. Nehemiah identified a small group of indigenous leaders to explore his task. Nehemiah 2:12 states, "And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode on." A group of 20 indigenous leaders were surveyed to determine how foundational leadership skills could be developed.
2. Nehemiah questioned the results of Ezra's 12-13 years of rebuilding and redevelopment in Jerusalem.¹ He wondered where his energies had been spent. The tenure of six pastors of the identified community church was evaluated.
3. The concepts of millennials returning to gentrified areas are surveyed in comparison to the Babylonians Jews, who were younger than the community residents, more sophisticated and urbane, and were a largely professional class who have assimilated into various leadership roles.²

The purpose of this research was to review the "needed leadership" in urban

¹ Robert D. Lupton, *Renewing the City: Reflections on Community Development and Urban Renewal* (Downers Grove, IL: IVP, 2005), 17

² Lupton, *Renewing the City*, 25.

settings, which is rare because there is a lack of understanding of the church's product. The church's product is people, individuals being conformed to Christ's example. Many people in urban settings struggle to make ends meet. Many church leaders are trained to focus on budget, buildings, or programs, rather than people with day-to-day survival needs. A suggested solution to consider is the training of leaders by the churches who have remained in gentrified areas. This study takes its lead from Nehemiah to focus on and explore how to develop church-based leadership in the inner city. Nehemiah's manner of addressing the gentrification of Jerusalem provides a model for developing leaders to address the gentrification of Charlotte.

Church and community are inherently united. Without community, there can be no church. Yet, some communities merely see the physical structure of a church sitting quietly in its midst with its programs hiding within its four walls. By conducting a close study of both of these entities, observations may yield an understanding of how integration of the two into a fundamental service unit can be derived. The process of a detailed and large-scale integration requires careful research and analysis and of the roles and needs of one for the other.

This study examines a biblical narrative that provides a biblical example of community gentrification and that models the significance of a church-community partnership to address the hopelessness it creates.

An assumption is not a confirmation, but an expression that can be tested for accuracy.³ One assumption is that the time spent fulfilling the functions of a pastor is

³ R.S. Kaplan, "Accounting Scholarship That Advances Professional Knowledge and Practice," *Accounting*

important in the implementation of an effective community outreach ministry. Another assumption is that the tenure of a pastor is related directly to the kind of ministry that will be implemented in the church and community.

Other assumptions, such as training experience and visioning, will be presented in the methodology for the research. The data collected will be analyzed for conclusive responses that lead to a single result. Data from analysis and/or interviews of six past pastors will be analyzed, interpreted, and conclusions made. If possibilities exist for ongoing research, the additional data collected and reviews completed could support or even change the results of this study.

Objectives of the Study

Specifically, this study will seek to:

1. Research a specific church and its community;
2. Study and interpret community dynamics, such as the effects of gentrification;
3. Determine the current leadership training and development of church leaders to become community leaders;
4. Analyze how best to develop indigenous leaders to understand the specific effects of hopelessness caused by displacement;
5. Analyze how best to network community resources;
6. Analyze the need to produce a training manual that can be used to develop

and train inner city community leaders.

Research Methods

Three types of qualitative research will be used. First, the case study method will be used with Research Question 1 to provide a holistic analysis of the church's knowledge of, and ability to address the issues of hopelessness caused by gentrification in the community in which the church is located. A case study is an empirical inquiry that investigates a contemporary intrinsically bounded phenomenon within its real-life context, especially when boundaries between phenomenon and context are not clearly evident.⁴

A phenomenology study will look into the essence of the phenomenon of hopelessness brought on by gentrification that will focus on society and culture to help uncover the relationship between church and community. The case study phenomenological approach is associated with the analysis of the backgrounds or lived experiences from the viewpoint of the participants, Indigenous community leaders, in this study. The lived experiences of these community leaders reflect those of the remnant left in Jerusalem after Nebuchadnezzar had carried off the aristocratic Jews. They were referred to as "the locals." Data was gathered to analyze the experiences of 20 residents of the historical west end community that is being most affected by gentrification. (Indigenous Leaders).

⁴ Sharan B. Merriam, *Qualitative Research and Case Study Applications in Education* (San Francisco, CA: Jossey-Bass Publishers, 2001), 27.

This phenomenon examined the recognition/awareness of Indigenous Leaders of community dynamics. The personal experience was surveyed in order to determine the similarities/discrepancies between the people. The research was qualitative with a phenomenological design, and data gathering was through the use of open-ended questions during interviews/counseling sessions in a case study format.

With Research Question II, six previous pastoral tenures were analyzed to evaluate if the length of services and its effect upon the church impacted its ability to model effective leadership skills. Research Question III reflects the responses of forty-four millennials that were attending leadership and culture enriched programs at the community church. They were surveyed to assess their knowledge of and involvement in the church in developing leadership.

The case study used reports and case materials obtained while working with this group. This case study method proposes to illustrate the problem, indicate a means for solving a problem, and/or shed light on needed research, clinical applications, or the theoretical matter. The researcher has carefully considered the balance between providing important illustrative material and using confidential case materials responsibly.

Using the example of Nehemiah 2:12 as a pre-test case study to establish a baseline for the research, the researcher will describe the experiences observed, using the reflections of an identified small group of indigenous leaders. When surveying the land by night, Nehemiah consulted with a handful of men. Nehemiah 2:12 states,

And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any

beast with me, save the beast that I rode on.

In this research, this small group consisted of Indigenous leaders who were not recognized as such due to the perception of their social standings. This group consisted of a mid-40 homeless female substance abuser, a 24-year-old homeless male who had been discharged from the military for lack of maturity, a 50+ female former substance abuser who had housing but was unstable in maintaining it, a late 40 female with stable housing who functioned as the recruiter of this group, a late 20 couple with four children and low skills, an early 20 female with one young brother, but who had taken in her teenage brother and sister. The sixth person was a 40+ male who had squatted in a vacant house in the community. All lived within walking distance of the church, but helping organizations in the community did not look upon them as leaders or having value as leaders.

The findings of this group of 6 case studies were:

Table 4-1. Non-Identified Indigenous Leaders

<h2 style="text-align: center;">Non-Identified Indigenous Leaders</h2> <p style="text-align: center;">Respondents could select more than one answer in a group interview survey format</p>		
Answer	Response Percentage	Response Count
Do You Consider yourself as a leader?		
a. Yes		
b. No	67%	4
c. No Answer	16%	1
	16%	1
The last time you needed something, where did you go?		
a. Apartment manager	36%	4
b. Church/pastor	18%	2
c. AA group	18%	2
d. Community Leader	9%	1
e. No One	18%	2
What community issues do leaders need to address? (You can select more than one answer)		
a. Employment	36%	4
b. Education	27%	3
c. Housing	18%	2
d. Communication	18%	2
Why make a person a leader		
a. Action/Words match	45%	5
b. Strong/honest/knowledgeable	45%	5
c. No Answer	9%	1

Results

In all, six community residents were interviewed and surveyed as a group, and five group discussions were conducted prior to the surveying. When asked to describe indigenous leaders prior to the surveying, they could not. When asked what a leader is in their community they agreed upon the definition: “Someone who doesn’t ask others/workers to do what they would not do.” Of the six participants, all answered the questions with two questions having one person each not respond.

The components of leadership are summarized in the responses offered by the participants. In Chapter 4, the procedure followed in the study is described, the results are detailed, evidence of quality is offered, and a summary is provided.

This study assumes that certain concepts, such as training experience and visioning, will be presented in the methodology for the research. The data collected will be analyzed for conclusive responses that lead to a single result. Data from interviews of six past pastors and twenty lay leaders will be analyzed and interpreted for possible conclusions. If possibilities exist for ongoing research, the additional data collected and reviews completed could support or even change the results of this study. As part of the study, twenty church leaders will be trained to become community leaders.

Procedure

The following steps were taken to collect the data for this qualitative, phenomenological research study:

1. The survey or questionnaire form was chosen as the measurement instrument.
2. The participants were taken from a group of people coming to the church for referrals to community services, some were church attendees, and others were not.
3. The results were analyzed using the seven steps of the modified Van Kaam method, with structured questions within a survey.

The steps of the modified Van Kaam method of analysis identify themes and patterns revealing a deeper understanding of the influence of training and educating people to become community leaders.

The Van Kaam method of analysis recommends use of the full transcription of each participant.

- Listing and Preliminary Groupings – Horizontalization (List every quote relevant to the experience)
- Reduction and Elimination (determine the invariant constituents by testing each expression for two requirements)
 - a. Does it contain a moment of the experience that is necessary and sufficient for understanding it?
 - b. Is it possible to abstract and label it?

Stringent training and community awareness are necessary for the church member to be able to perform as a leader in the community surrounding the church.

The transition from church leaders to community leader requires an increased aware of community functions and belief.⁵

Research Questions

The following research questions guided the study.

Research Question 1

R1: What indigenous leadership development/training⁶ is needed to raise up Christian leaders from within the church that will develop the leadership skills required in the church, the leadership skills required in the community, and will work in the community to serve to address such issues as hopelessness and displacement?

GROUP 1 – The “Locals” as Indigenous Leaders are long term community residents. A group of 20 indigenous leaders were surveyed to determine how foundational leadership skills could be developed.

Lupton describes the people of the land as “locals,” those who had been left behind when Nebuchadnezzar besieged Judah. He took the well –to-do with him to Babylon, leaving behind the peasant shepherds and poor farmers. They had to maintain life as best they could. When an area is gentrified the “locals,” those who have lived and maintained the land, become the greater losers. They are challenged to maintain the upkeep of their property. They lose their land to skillful lawyers, who offer what

⁵ Moustakas, “Modified Van Kaam Method of Analysis of Phenomenological Data” (1994), 120-121.

⁶ Wayne Gordon, “Indigenous Leadership Development” in *Restoring At-Risk Communities*, edited by John Perkins (Grand Rapids, MI: Baker, 1996), 192-193.

appeared to be equitable deals.⁷ The individuals surveyed ranged from age 20+ to 90. They ranged from original residents to the 3rd generation descendants of original residents.

⁷ Lupton, *Renewing the City*.

The survey/questionnaire for the community participants contained 5 questions:

Table 4-2. Community Participants Survey

Question / Answers	Response %	Response Count
Are you a Community Leader?		
*Yes	37%	7
*No	47%	9
*No Answer	16%	3
Who are the Community Leaders?		
*Apartment Manager	17%	3
*Church/Pastor	28%	5
*AA Group	11%	2
*Friends	6%	1
*Civil Leaders	6%	1
*Elected Officials	33%	6
Why are they considered leaders		
*Actions & words match	25%	3
*Strong interest in people	35%	7
*Good Knowledge	15%	3
*No Answer	15%	3
*Helpful	10%	2
Where do people get needs met?		
*Apartment Manager	25%	4
*Church/Pastor	12%	2
*Pan Handling/Begging	25%	4
*Community Resource Center	12%	2
*Needs Not Met	12%	2
*AA Group at Church	12	2
What are the community needs?		
*Employment	15%	3
*Food / Clothing	10%	2
*Housing	25%	5
*Life Skills	20%	4
*Spiritual Awareness	20%	4
*Encouragement	10%	2

Are you a Community Leader?

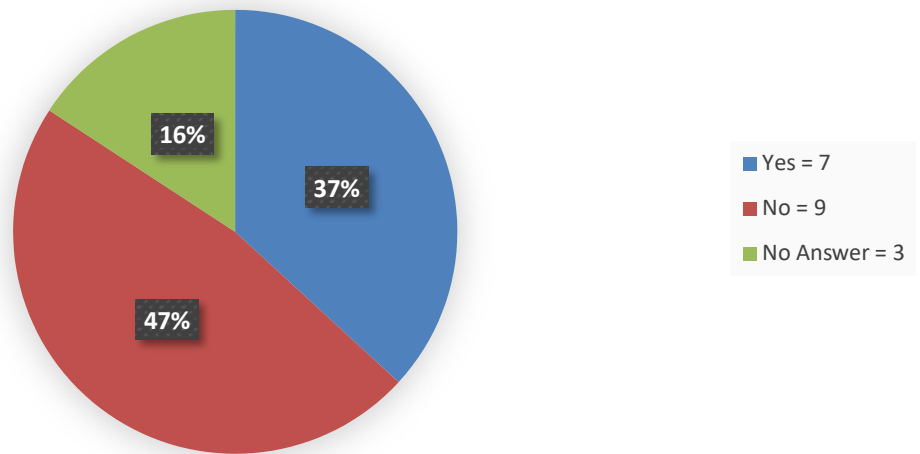


Figure 4-1. Are You a Community Leader?

Who are community leaders?

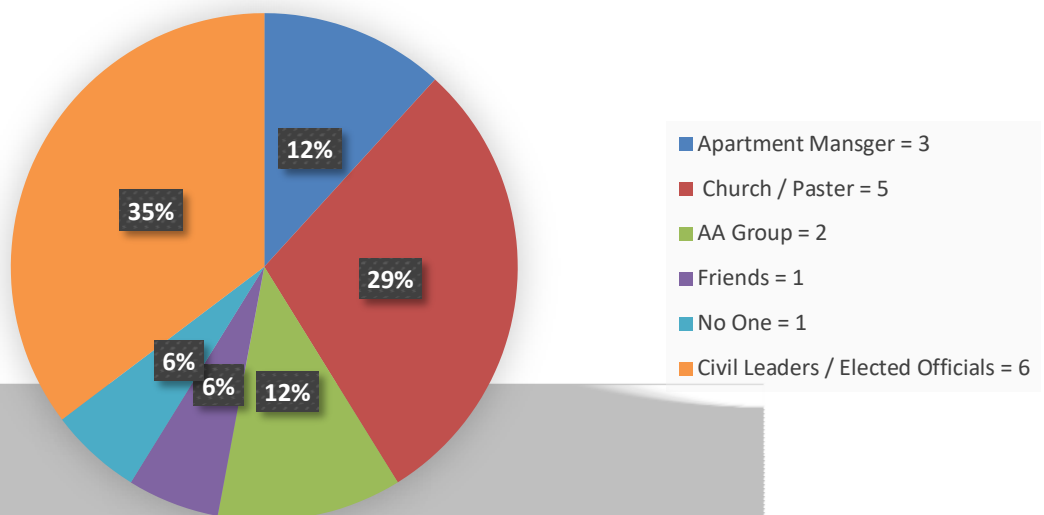


Figure 4-2. Who Are Community Leaders?

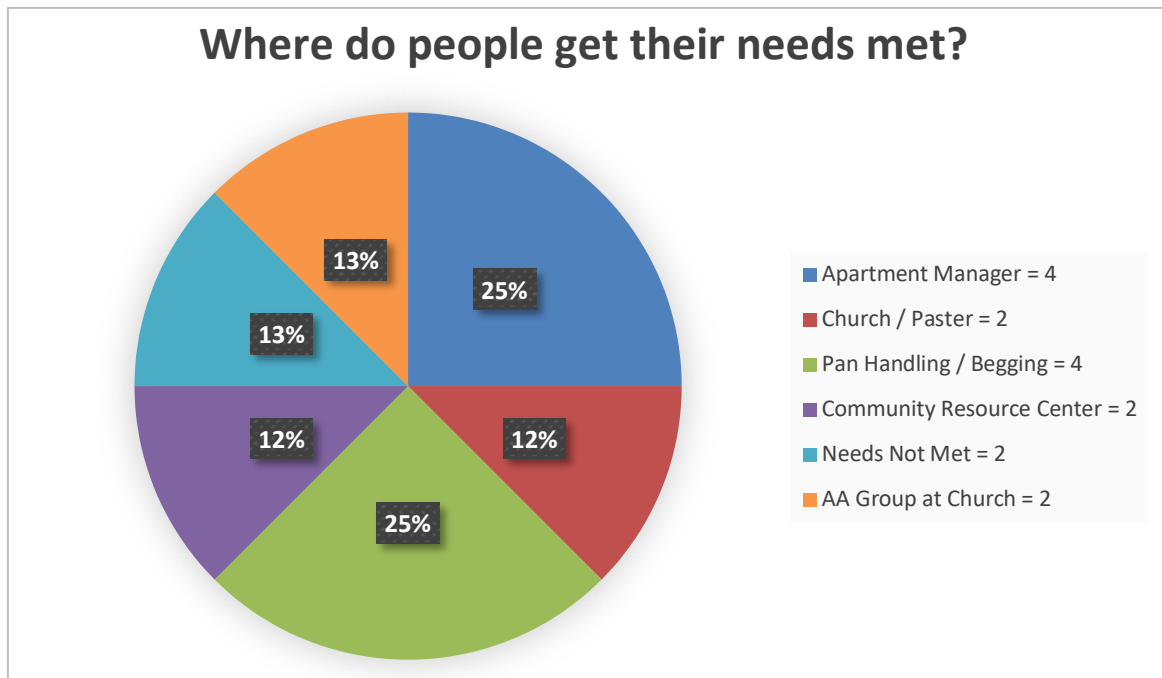


Figure 4-3. Where Do People Get Their Needs Met?

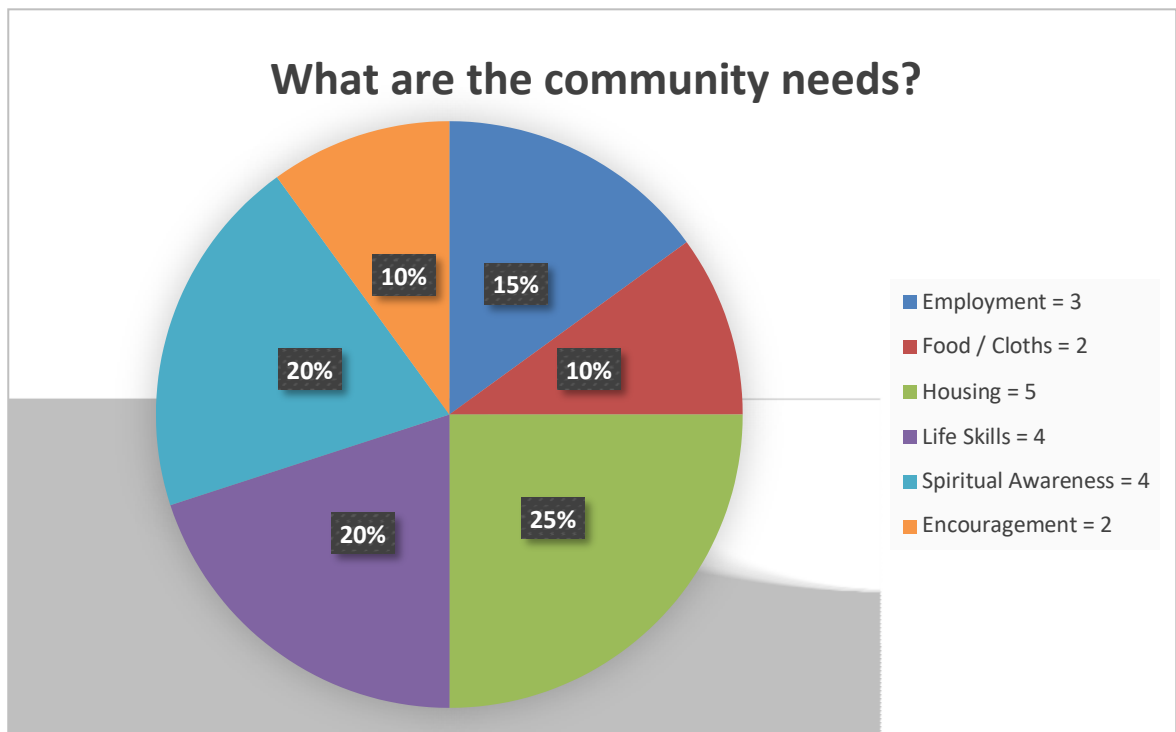


Figure 4-4. What Are Community Needs?

Research Question 2

R2: From the point of view of Christian leadership, how many Christian leaders from within the church will commit to live in the community of need and fill the leadership void by modeling effective and healthy lifestyles based on the competencies of Nehemiah?⁸ The tenure of six previous pastors of the neighborhood church was analyzed.

Table 4-3. Clinton Chapel Pastoral Histories (1979-2014)

Clinton Chapel AME Zion Church (1979 - 2014)										
Year	Pastor	Job Status	Other Job	Seminary	Tenure	Pastorage	Church Rank	Growth (+/-)	Conf. Assessment	1. Social Issue 2. Physical Church Issues 3. Financial Issues
1981-2000	Rev. Reto Gaston	Full-time	N/A		18 years	Long	3rd		Yes - Met	2. Steeple added Downstairs & Sanctuary Renovation Purchase: 2 houses/1 lot
						Pastorage				
2000-2001	Rev. Bryan Fite	Part-time	By vocation	None	2 years	Short	3rd	Decrease in	Yes - Met	1. Split in the congregation with fifty members leaving. (ages 18 - 35 yrs.)
						Pastorage		membershi		
2001-2003	Rev. Charles Reid	Part-time	By vocation	M.Div.	2 years	Short	3rd		Yes - Met	2. Stained Glass Windows and Sanctuary Remodeled
						Pastorage		Recovery period		
2003-2004	Rev. Michael Neal	Part-time	By vocation	None	2 years	Short	3rd		Yes - Met	God beacons him to a different ministry.
						Pastorage		no growth		Member frustration...
2004-2009	Rev. Elvin Sadler	Full-time	N/A	Yes - Instructor	1 yr	debt load	7th		Yes - Met	Remodeled Pastor's office. Painted entire church. Purchased 1 additional house.
				D.Min.	Interim	increased		Some growth		
					5 yr					
2009-2013	Rev. De'Andre Daniels	Full-time	N/A	None	3yr,		9th		No - Not Met	3. General Claims were not paid two consecutive years. District covered expenses. Methodist traditions were not adhered
					4 months	unsettled		Loss members		
						Pastorage				Member frustration...

⁸ Gordon, "Indigenous Leadership Development," 183.

Nehemiah left his job as the cup bearer for King Artaxerxes and relocated to Jerusalem for --- years. As the identified community organizer his tenure in the community was critical to the rebuilding process. Building upon this concept it is theorized that the phenomenon of pastoral tenure reflects that there are distinct stages with clear characteristics.⁹ Rainer defines the stages of pastoral tenure as follows:

Year 1: The Honeymoon Period

Both pastor and church enter into a relationship with an open and clean slate. They come in believing in possibilities. While no one can do any wrong doing this period, it is short lived.

Years 2-3: Conflicts and Challenges

Within a few months, both parties discover imperfections. Spiritual maturity of both pastor and church determine the severity of the situation.

Years 4-5: The Crossroads, Part 1

The severity of the conflict is manifested during this period. If it is great, the pastor may be forced out or choose to leave. If relationships are managed positively, many times the expectation of many good years ahead gives all involved great hope.

Years 6-10: Fruit and Harvest

This period can produce the best years a church can experience! Both parties have worked through the hard times the pastor's tenure has remained intact. Trust and love moves the church forward.

Years 11 and Beyond: The Crossroads II

This is rare tenure for a pastor – there are two paths from here, continued great leadership and leadership development, or the pastor can become complacent and 'enjoy' their success too much. Both church and pastor must be reinvigorated leaders that tackle new challenges with new visions.

Rainer's research reflected that most pastor left their church assignment in the second stage, conflict and challenges. Short tenure led to dying or dysfunctional churches. The research for Clinton Chapel reflects that four of the six pastors had pastoral tenures of three years or less, with a fifth one having a pastoral tenure of five Years. All five tenures with shorter term leadership were challenged with growth issues.

⁹ Rainer, *Autopsy of a Deceased Church*, 58-59.

Interviews reflect that these short-term pastoral tenures and challenges affected leadership development. The column on church rank reflects a decline from the 1st church (largest of 18) to ninth church (of 18 total churches) in the CHARLOTTE District of AMEZ churches.

Rainer states that the second crossroad occurs in year eleven and beyond. The pastor reinvigorates as leader and develops new leaders or becomes resistant to change. The identified church followed the path of its spiritual health being challenged. Per interviews and discussions with long term members, the identified church currently has one third of its life-long membership ranging in age between 62 to 95 years of age. Interviews further reflected that structured leadership training and community leadership development have not been a priority of past leadership. This identified church does have a current outcome of developing community collaboration by hosting community leadership awareness training and/or providing space for them to conduct such as using church space that is provided free.

Research Question 3

R3: From the point of view of community engagement to network resources,¹⁰ to what extent do Christian leaders acquire the community development leadership capabilities that are necessary to support communities in addressing issues such as gentrification.

Nehemiah shows how the attempt was made to transform a dangerous ghetto

¹⁰ Perkins, *Restoring At-Risk Communities*, 139-140.

into a secure city and repopulate it by inducing suburbanites to move in.¹¹ A group of millennials best represented the Babylonians Jews.

Gentrification is a present and complex process that historically could create dividing lines between the haves and have-nots in the Five Points, Biddleville, and Sevierville communities in Charlotte, NC. In urban renewal in these areas, there are clear winners and losers as neighborhoods and districts become revitalized. On the plus side, there is a reclamation and preservation of grand historic buildings, homes, and edifices alongside renewed economic vitality. On the negative side, gentrification means many minorities and lower-income families, who for years had called these old neighborhoods home, are getting displaced because they cannot afford to live there anymore. In light of these competing if not contradictory values the Clinton Chapel AME Zion Church is looking beneath the surface of this phenomenon to uncover and present a Christian Community response by presenting a community mobilization strategy that embraces civic, cross cultural, cross generational, and economic education, along with fun activities, to promote community engagement through anticipation in a week-end active festival, Clinton Fest.

Using the Human Centered Design (HCD) planning concepts, a group consisting of five community leaders began meeting and working. The goal was to develop a community engagement activity. A small grant was received.

The Human Centered Design (HCD) is a process to create products, service, and organizations that can offer new solutions for the world's intractable problems. It is "human centered" because it places the people we are designing for at the center of the solution and makes them co-creators in the design process. It

¹¹ Lupton, *Renewing the City*, 9.

begins with understanding the hopes, dreams, aspirations, and realities of the people being designed for and seeks to understand what they want, and design through their eyes.

The HCD process involves hearing, creating, and delivering. First, you listen, observe, and immerse yourself in the lived experience of your target audience. Second, you work together as a team to identify opportunities and create framework networks, prototype, and possible solutions. Lastly, you move through a phase of rapid prototyping, testing, testing, and modeling to determine the feasibility of the solution and plan the implementation.¹²

Nehemiah attempted to engage a small group of community leaders and found much opposition in Sanballat, Tobiah, and Geshem. All three groups had their own agendas that were aimed at thwarting Nehemiah's plans. These Human Centered Design groups each had community organizations with individual agendas.

The process learned was used to develop a leadership team at the local church. The local community church enrolled its leaders, met weekly, and a plan was developed using the HCD process. Seven Community Engagement Service Activities were identified, planned, and implemented:

- Food/Clothing Give Away/Feeding
- Clinton fest
- F.A.R.M.S. (Produce Give Away)
- Digital Inclusion
- AA Groups
- African Awareness Classes
- The Gatherings at the Pecan Tree

The second phase of research done on Research Question III involved surveying the concepts of millennials returning to gentrified areas. They were surveyed in comparison to the Babylonians Jews. The Babylonians Jews were younger than the

¹² HCD.

community residents, more sophisticated and urbane, and were a largely professional class who have assimilated into various leadership roles.

The Church's Role in Community Leadership Development

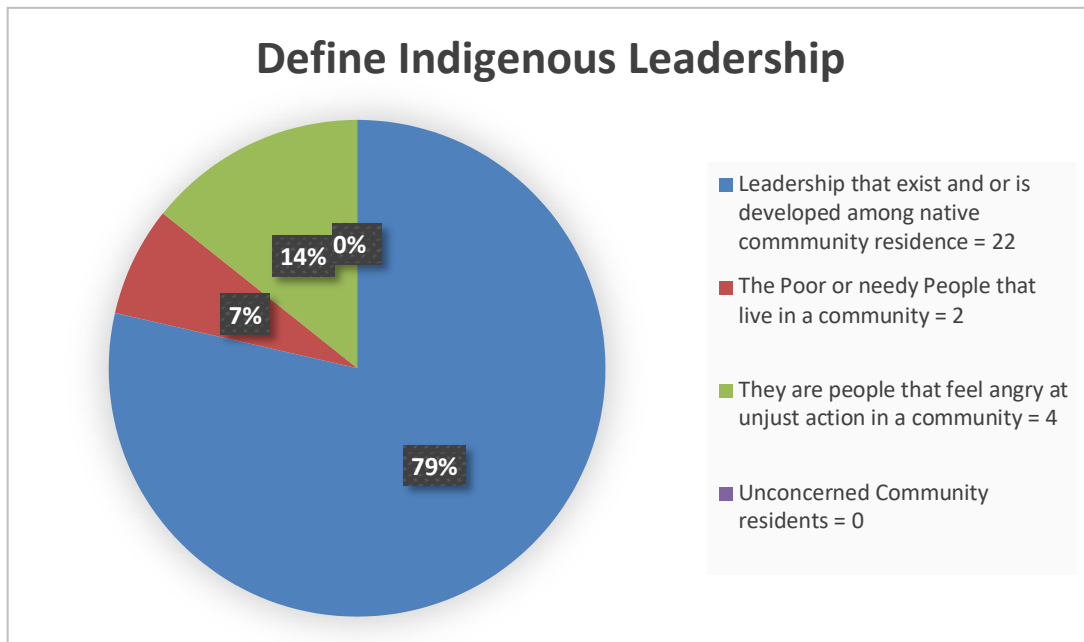


Figure 4-5. Define Indigenous Leadership

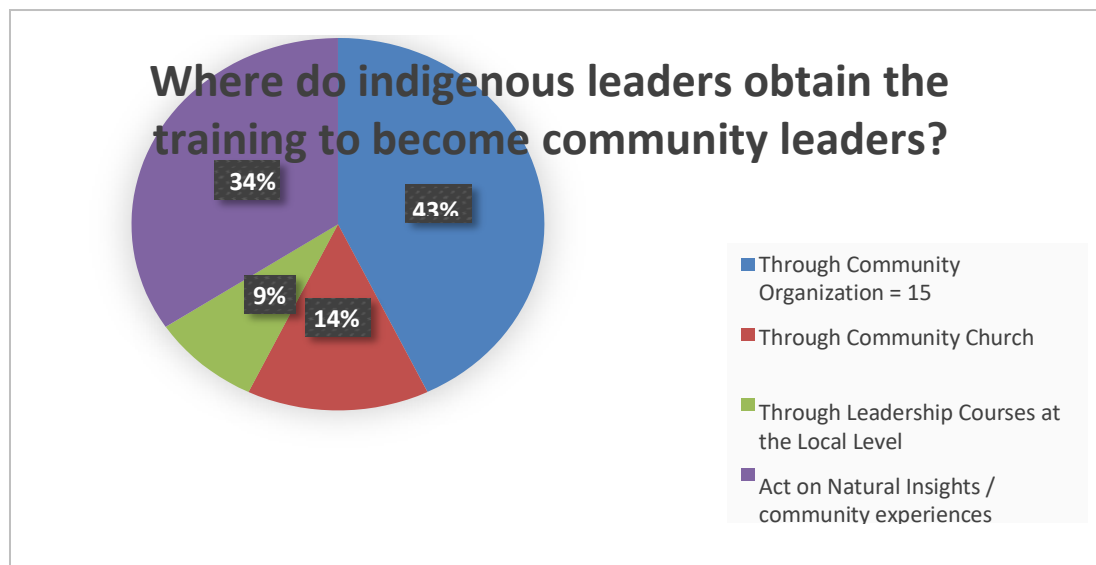


Figure 4-6. Where Do Indigenous Leaders Obtain the Training to Become Community Leaders?



Figure 4-7. What Is the Role of the Community Church in Developing Indigenous Leaders?



Figure 4-8. What *Indigeneous Leadership* Training Is Needed in the Church?

Results

In total, 86 community persons and six pastors were surveyed (Baseline – 6 community residents), Research Question I –20 Community Residents, Research Question II – 6 pastors; Research Question III - Millennials - 44 community leaders. Of the 86 surveys for community leaders/residents all answered the majority of the questions. Of the six pastors, information was gleaned from records, ministerial reports, meeting minutes, and personal interviews with members. One of the most interesting outcomes was from the two different community groups in which both identified the apartment resident manager as a community leader and source of information sharing. The apartment resident manager never gets invited to any community planning meeting by community organizations, yet they appear as a “go to” source for information. Secondly, the church/pastor was also a resource. The church/pastor is also omitted from community planning meetings conducted by local governmental officials and community groups. The response to this will be discussed in chapter five. The response to the question about community needs rated life skills, spiritual awareness, and encouragement as 50 percent of “what the community needs.” This supports the place of the community church.

Response to Question II highlights the challenge of short pastorates, regardless of whether a pastor was full time or part time. Chapter five further expounds on this area. Response to Question III supports the church as being a valuable resource in developing leaders, both for the church and the community.

Evidence of Quality

Merriman emphasized that phenomenology is a school of philosophical thought that underlies all of qualitative research. The challenge to the phenomenologist is to depict the basic structure of the experience. Prior beliefs about a phenomenon of interest are temporarily set aside. Spiegelberg has outlined the process of conducting a study.

- The researcher must have an intuitive grasp of the phenomenon.
- The researcher must apprehend relationships among essences and then systematically explore the phenomena in the sense it appears and the way it appears.
- The Researcher must determine how the phenomena came into existence and beliefs about the phenomena.
- The meaning of the phenomena can now be interpreted.

Ninety-two participants were surveyed/interviewed to assess the measurable effect gentrification on community leadership needs.

Summary

In Chapter 4, summaries of the data collected in the study were presented. An outcome is the development and implementation of community collaborations wherein the identified church is hosting community leadership awareness training.

Presentations, trainings, and discussions are being held on Gentrification. The surveys were charted and analyzed which resulted in the development of a format to

develop a training model based on the competencies of Nehemiah. Chapter 5 includes a summary of the research findings, an evaluation of the rationale and/or need for the Nehemiah competencies training model and concludes with recommendations for practice and future research. Chart 8 is based on the gathered research plus the hypothesis of the need for a Training Manual. Chapter 5 further examines this finding and draws a conclusion on the manner in which the church should use to develop community leaders.



Figure 4-9. Rationale for the Nehemiah Competencies Training Model “A Christian Community Leadership Development Tool for the Urban Church to Use in Addressing the Negative Effects of Gentrification”

CHAPTER FIVE

OUTCOMES

The objective of this qualitative phenomenological study was to analyze the church's ability and readiness to serve as a setting to identify and develop Christian leaders to serve in gentrified community settings. Qualitative phenomenon is a look at a person's perception of the meaning of an event or experience. This method used phenomenology which allowed the participant to explain/describe/interpret the phenomenon of displacement and feeling of hopelessness experienced daily by gentrification. Using the model of Nehemiah's response to his addressing the gentrification of Jerusalem, a church in the historical west end community in Charlotte, NC was used as the focus study.

An outcome was the development and implementation of community collaborations wherein the identified church hosted community leadership awareness training. Presentations, trainings, and discussions were held on Gentrification. Surveys were conducted, charted, and analyzed which resulted in the proposal to develop a format for a training model based on the competencies of Nehemiah. Additionally, data for this study was collected from self-reports, written reports, observation, group discussion, and interviews. The survey questions sort to specifically address the following areas:

- Research a specific church and its community;
- Study and interpret community dynamics, such as the effects of gentrification;

- Determine the current leadership training and development of church leaders to become community leaders;
- Analyze how best to develop indigenous leaders to understand the specific effects of hopelessness caused by displacement;
- Analyze how best to network community resources;
- Analyze the need to produce a training manual that can be used to develop and train inner city community leaders.

These six areas of study were analyzed through the use of three research questions. The results of this analysis are summarized throughout this chapter.

Research Question 1

R1: What indigenous leadership development/training is needed to raise up Christian Leaders from within the church who will develop the leadership skills required in the church, the leadership skills required in the community, and will work in the community to serve to address such issues as hopelessness and displacement?¹

Six indigenous community persons, who joined the church and became active workers, were studied to determine what leadership development and/or training² would be needed to raise them up as Leaders from within the church. They would develop the leadership skills required in the church, the leadership skills required to work in the community while serving such issues as hopelessness and displacement. The term “indigenous” means that these individuals were native to this community. They naturally belonged here. In Nehemiah they are referred to as the “locals.” The thinking was that the residents from the community would be the most committed leaders to

¹ Wayne Gordon, “Indigenous Leadership Development” in *Restoring At-Risk Communities*, ed by John M. Perkins (Grand Rapids, MI: Baker, 1996), 192-193.

² Wayne Gordon, “Indigenous Leadership Development,” 192-193.

serve their community.

From the six cases two individuals were selected for study and case studies were developed from their experiences.

Case Study A

A mid-age homeless female was given resources by the identified church to help support her move from homelessness, resulting from gentrification, to substandard housing, then onto a program that offered life support/coaching, counseling, and mentoring. The issue was homelessness due to the lack of available, affordable housing.

Action Taken

A mentor was assigned to her as a support system and advocate. She was supported financially and emotionally to leave the streets with a pre-teen son to move into a hotel that had been converted to low income housing. The family had located this facility but lacked the resources to rent a room there. The church advocated for rent adjustment and paid this fee as a short-term crisis intervention. No other options existed. Next, the family was able to locate a house that was barely inside of the housing code but was a better alternative than the hotel room that was discovered to be bug infested. The church assisted with furniture in partnership with a local crisis intervention agency. Food, bedding, school supplies, etc were provided to the family. The family was active in church and community. The next intervention was to move the family to a rehabbed church property while continuing to teach leadership and spirituality to the

family. The family was accepted for a program that provided rent, utilities, and other human service support.

Outcome

The assumption was that indigenous leadership development and training³ was needed to raise up Christian Leaders from within the church to become community leaders. They would be equipped with the leadership skills required in the church, the leadership skills required in the community, and would work in the community to address such issues as hopelessness and displacement.

After several months, she moved in with an unemployed male who became highly visible at this home located on the church grounds right across from church. It was shared with her that this was a violation of the lease as the church was committed to assisting her and her son. She chose to leave the church and its programming designed for her in order to maintain her desired lifestyle. Rebuilding one's life can be accompanied when a person has a mind to work.⁴ One must set their hearts and minds on accomplishing the task by faith. The outcome was a breakdown in achieving the desired goals due to value conflict.

³ Wayne Gordon, "Indigenous Leadership Development," 192-193.

⁴ *The Life Application Bible*, "Opposition to the Rebuilding" (Grand Rapids, MI: Zondervan, 1983), 802.

Rationale

Case Study A felt that the presence of the congregation hindered her freedom to choose her own lifestyle. The church had served her well, she developed excellent leadership skills both in church and the community but felt she needed the freedom to revisit trends of history that had hindered her in the past. Recommendations and referrals were provided to her and made for her to strengthen her movement forward. She does love the church and has the potential to become an excellent community leader.

Case Study B

A mid-age, formerly homeless male was given resources by the identified church to help support his move from shelter living to independent housing along with entry into a program that offered life support/coaching. The issue was displacement due to gentrification.

Action Taken

A mentor was assigned to him as a support system and advocate. He had been in his alcohol/substance abuse recovery program for over a year and had progressed to a mid-level shelter. He also had a mentor there who supported him in his recovery from alcohol/substance abuse. He had progressed to the point of working independently outside of the shelter. He became active in church and volunteered for many tasks within his talent scope. The church advocated for him to receive community resources

and allowed him to work for pay on odd jobs. He attended a variety of services and studied to learn of God's expectations and promises. He was active in church and community.⁵ His rehab program required him to get a full-time job and to make plans for his housing as his next step in recovery. In addition to working for pay at church he was able to receive employment at a factory, working forty hours per week. The church helped him establish a bank account with three or less withdrawals per month without penalty. His pay was put on automatic draft. He was given a plan to get supported individual housing.

Outcome

There was a resistance to his following supervisory instructions on his job. He had a physical confrontation which led to his dismissal. He also had a physical confrontation at the shelter which led to his dismissal, resulting in his becoming homeless again. However, because of his efforts, his leadership skills and his ability to accept responsibility he was granted residency at another shelter with the opportunity to work back up to the one he had been dismissed from. He has returned to his group for support and has become employed again. He is leading others in the community through the telling of his story. The relationships he built at church continue to be strong.

⁵ Community is defined as being within a radius of 1-3 miles, while a neighborhood is within a radius of .25 mile.

Rationale

It appears he may have become overwhelmed by the volume of support he received and his own success. It may have been too much too soon. Nehemiah 5: 9 – 11 describes how God's concern for the poor and oppressed is revealed in almost every book of the bible.⁶ Nehemiah proclaimed that fairness to the poor and oppressed is central to following the mandates of God. The way we help people in need is by mirroring God's love and concern. The church must look like the community.⁷

Research Question 2

R2: From the point of view of Christian leadership, how many Christian leaders from within the church will commit to live in the community of need and fill the leadership void by modeling effective and healthy lifestyles based on the competencies of Nehemiah?

Rainer suggested that the church that did not have community focused ministries was at risk of dying. To live and become engaged in the community the church must have clear vision of its place in community.⁸ The church has about 15 families living in its surrounding neighborhood. Many had lived most and/or all of their lives, idolizing what had been as compared to what could be. The leaders of the church

⁶ "Nehemiah Helps the Poor," *Life Application Bible*, 804.

⁷ William McKenith, "The Freedom Church: Refocusing on our Purpose, Reviewing our Practices, Retooling our People, Reaching Our Potential," *The AME Zion Quarterly Review* CXXX, 3. The Editor summarizes The AME Zion. Board of Bishops Quadrennial Episcopal Address.

⁸ Thom S. Rainer, *Autopsy of a Deceased Church* (Nashville, TN: B & H Publishing Group, 2014).

were looking for a connection to the community. The Human Centered Design process was brought to the church as a base for training and leadership development that would inspire people to remain in this community and/or stay connected/committed to this church.⁹ No manual existed at this time. The pastor was participating in a community group engagement process where the Human Centered Design was being used. It is a process that starts with the people affected and ends with new solutions that are tailor made to suit their needs. Human-centered design is about building a deep empathy with the people, such as this church; generating tons of ideas; building a bunch of prototypes; sharing what you have made with the church congregation; and eventually putting your innovative new solution out to the church and in the community. The outcome is summarized in this communication from the lead principle of the Human Centered Design, Christie Kahil.¹⁰

⁹ The Human Centered Design process is a creative approach to problem solving. The identified church problem was the commitment of its members to stay in the community as a resident and/or as a committed church leader/member.

¹⁰ Human-centered design ToolKit: **Christie Kahil Program Director. Queen City Forward**
ckahil@queencityforward.org

Dear Seversville Team

I missed the prototyping feedback session, so I just wanted to check in with everyone because...

Congratulations! You are almost done. It sounds like you learned a lot from your prototyping exercise, and you only have one more piece- The sustainability plan, (and your team celebration). I just want to point out what you've done over the past 5 weeks-You have brought a very diverse team together (you have no idea... you guys are the gold standard for a diverse test team!)

- *You have narrowed a huge and complex problem (how to create better leadership and engagement in a neighborhood) down to a bite-sized and concrete challenge.*
- *You have used the How Might We process to identify a workable solution.*
- *You have gone to your clients (the neighborhood) to collect real feedback about their experience.*
- *You have used that feedback to inform the evolution of your solution.*
- *You have developed and tested prototypes to make sure you have a viable solution.*
- *You accomplished all of this as a team (I didn't lead- you did), and solved some of the very*

The pastor completed the Human Centered Design process, then taught it to his church leaders. This became the method of training for the identified church, for leadership development, and for producing an action plan for community engagement.

I. LEADERSHIP TRAINING FOR CHURCH LEADERS/MEMBERS

Human-centered design consists of three phases. In the Inspiration Phase you learn directly from each other as you immerse oneself in the life of the church and come to deeply understand their needs. In the Ideation Phase you'll make sense of what you learned, identify opportunities for design, and prototype possible solutions. And in the Implementation Phase you'll bring your solution to life, and eventually, to market. And you'll know that your solution will be a success because you've kept the very people you're looking to maintain involved in the process.¹¹

II. OUTCOME

1. Church Planned Community Located Program

The Human-centered design was used as a practical, repeatable approach to arriving at innovative solutions. Using the Methods as a step-by-step guide to unleash our creativity, the leaders at the center of this design process came up with new answers to difficult problems, such as our approach to the negative effects of gentrification (homelessness and hopelessness).

2. Process

Clinton Chapel AME Zion Church established a Design Team of over 35 of its leaders. Two sessions of eight weeks each were held for training in the Human Centered Design process and the actual design. There were over 15 Christian leaders and their families from the church who were committed to living in this community of need. 35 leaders from the identified church were committed to filling the leadership void by modeling effective and healthy lifestyles based on the competencies of Nehemiah and attended/completed the training.

practical problems that arise from working on an actual project with a volunteer team.

I just want to make sure everyone realizes how much you've accomplished (aside from the event itself!) The purpose of this was to put what you learned in the workshop to use, and experience some of the bumps and potholes that you might face when you use this in the future, while you have a support group to work with. I know I've learned a lot from you about bringing divergent ideas into focus, and you have been a tremendous test group!!

The next iteration of this program will be immensely improved thanks to your input so far, and I look forward to your ending feedback.

3. Mission Developed & Clarified

Clinton Chapel AME Zion Church is partnering with Government, Business, Recreational Services, Health Care Services, Non-Profit Organization and Faith Based Organizations to provide a sustainable, free-standing engagement center where Mecklenburg County citizens and the Historical West Side residents can connect to receive services, network with Governmental Officials & Staff, receive training, and electronically research economic & culture resources in a safe and diverse, community- based environment.

4. Outcome Accomplished from Human Centered Design Planning

- a. Resource Assistance (housing, counseling – Case Study A & B; A house on church property will be converted into a 8 – 12 bed, mid-level shelter.)¹¹
- b. Village Heartbeat (Healthy Living - Partnership with Community Health Department in place).
- c. Girl Scouts (troop started).
- d. AA/NA Discussion/Support Groups (four groups are operational).
- e. Engage 2 Education (Community group using church space).
- f. Tutoring for local Elementary School (Church partnership with local elementary school).
- g. Nubian Moon (Community group using church space).
- h. Better Blocks Partnership.¹²
- i. Kwanzaa Celebration.
- j. Church Resource Center developed (2nd church house will be used as a resource center to serve needs identified in Figure 4 - 4, chapter 4).
 - Feeding of the Homeless (two Saturdays per month).
 - General Food Distribution (Mondays/Fridays).
 - Clothing Distribution (as needed).
- k. Workshops offered on African History.
 - i. African History (for Adults; 3 session of ten weeks each)
 - ii. African History (For home schooled elementary & junior high students).
 - iii. Housed an African History Museum.

¹¹ Chart 2 reflects that 25% of survey population saw housing as a need. This was explored during the Human Center Design process by the identified church and selected as one of their community engagement efforts.

¹² Neighbors and people invested in the growth and success of Charlotte's Historic West End neighborhood are came together from Monday, November 14-17 to transform the Five Points intersection (West Trade, State Street, 5th St., Rozzelles Ferry Rd. and Beatties Ford Rd) into a more walkable vibrant place through paint and plywood. Better Block volunteers helped construct temporary bike lanes, easy-to-use crosswalks, asphalt art, a pop-up outdoor marketplace, and a pop-up entertainment pavilion showcased what makes the West End great. By Charlotte Stories. November 12, 2017

- l. Hosted Lawn Community Festivals (Annual Clinton Festival, Outside year services).
- m. Partnership with community group for Computer distribution to low income families with children (200 units donated and distribution).

The outcome of adding these activities to the church agenda gave relevance to be a member of this particular organization. It provided community located activities that brought in others beyond the neighborhood setting. Christian leaders from within the church committed as volunteers to help carry out these activities in their community of need. This volunteer-ism demonstrated the filling of the leadership through the modeling of effective and healthy interaction based on the model of the competencies of Nehemiah. Jim Collins revealed that defining a narrowly focused objective and field of competency and then focusing one's efforts towards that area of strength can move an organization from good to great.¹³ Leaders wanted more than just being a leader in the church located in the community, they wanted to be an active participant in the life of the community. Pastoral leadership from within the church needed to demonstrate a commitment to model effective and healthy ministerial lifestyles based on the competencies of Nehemiah.

Table 4- 3 reflected that when Pastoral tenure was short, this resulted in none to a limited degree of community connection. Frequent rotation of moderately prepared clergy led to an air of complacency. Many of the Pastors were "passing through" this transient community seeking larger congregations in more settled and stable

¹³ Jim Collins, *Good to Great* (New York, NY: Harper CS Publishers, 2001).

communities.¹⁴

Table 4-3 also reflects that six pastors had an average pastoral tenure of two years over a 13-year period. It further revealed that the six pastors were there no more than a maximum time of three years. Gentrification has impacted this community for the last 15 years while the church saw Pastoral leadership come and go with little to no attention paid to the onslaught of gentrification. A tenure of two years was defined by Rainer as a time of Conflicts and Challenges for pastors.¹⁵ Table 4-3 reveals that in addition the church lost members, had member frustrations, and an increase in the debt load. Internal challenges prevented the church from seeing and/or addressing the issue associated with gentrification. As it was with Nehemiah when he had inquired about the temple it was found to be in ruins because of a lack of leadership and interest.¹⁶ So was the church in this study. Both the temple at Jerusalem and the church in this study was faced with short termed leadership.

Nehemiah also models the example of consistent leadership. Nehemiah had to return to Babylon in 433 BC after being in Jerusalem 12 years. He asked to return to Jerusalem a second time where upon his return he found that the people of Jerusalem had reverted back to old practices.¹⁷ Consistent leadership is crucial.

The study revealed the current pastoral involvement in community lift resulted in involvement in civic, governmental, and community developmental meetings. For

¹⁴ Rainer, *Autopsy of a Deceased Church*.

¹⁵ Rainer, *Autopsy of a Deceased Church*, 58-59.

¹⁶ Nehemiah 1:1-9.

¹⁷ Nehemiah 13:6-7.

instant ten hours of meetings were required for the identified clergy participating in community involvement, four hours with governmental leaders, a press conference that lasted two hours, three hours for partnering with a faith-based community group, three hours for a county commissioner meeting, and five hours of meeting prep time for a total of 31 hours during a typical week which did not include “normal” pastoral work.

The result of the research reflects that the pastors studied had also lived outside the community and they had spent limited time at the church during the week. But the research showed that the current demand for the pastor's involvement in the community requires him to be present at the community church for extended hours. The demand on the present pastor requires him to maintain a regular office schedule with support staff. God is in the business of working through his people to accomplish the impossible task. There is a commitment to spending a quality amount of time in this community by the pastor, church families, and members of the identified church.¹⁸

The result of the research reflects that about a quarter that the families that belonged to the church actually lived in the immediate community. The research reflects that the Cry of Gentrification is greater by the outside observer than the affected community resident. They had few complaints, found their places, and/or moved to other locations where gentrification is pending. Figure 4-6 shows” that 43 percent of the surveyed population felt that indigenous leadership came through

¹⁸ Nehemiah 4:16-18.

- Man of character, persistent in prayer
- Brilliant planner, organizer and motivator
- Effective political, spiritual leader
- Calm under pressure, honest in addressing sin

natural insights and/or daily community living experiences. Figure 4-5 reports that 6 percent of the community people surveyed defined indigenous leadership as being the poor/needy and angry people in the community. An interesting observation was that there were many more families who had moved out of this community were committed to and still attended this church.

This number plus the families that still lived in the community equaled over half of the Christian leadership from within the church that was committed to this community of need and who filled the leadership void by modeling effective and healthy lifestyles based on the competencies of Nehemiah. This answered research question 2 which was slightly different because of the long term committed drive in church members, yet over 50 percent of the church was committed to the care of this community.

Research Question 3

R3: From the point of view of community engagement to network resources,¹⁹ to what extent do Christian leaders acquire the community development leadership capabilities that are necessary to support communities in addressing issues such as gentrification.

Rainer contends that the church, in general, lacks clarity as to why it existed in its present community.²⁰ The identified church ended up at its present location because it

¹⁹ Perkins, *Restoring At-Risk Communities*, 139-140.

²⁰ Rainer, *Autopsy of a Deceased Church*, 73-74.

was the victim of gentrification known as urban renewal in the 1950s. A major utility company wanted the church land, threatened to take the land, but acquired the land for an undervalued price.²¹ The church moved to a location less than two miles out, not even considering that they would eventually be faced with the same type growth at a future time. As stated, the research reflects that the *Cry of Gentrification* is greater by the outside observer than the affected community resident. In this study the research reflects that they had few complaints and found their place within the community. For example, people who became homeless stayed in the community and slept on the porches of vacant houses. Many did like the church and moved to locations a few miles away where gentrification is soon to arrive and become deeply rooted. The current Christian leaders in this study acquired the community development leadership capabilities that are necessary to support communities in addressing issues such as gentrification through their relationship with church, the teaching of its faith walk, and community experiences.

Nehemiah's job of rebuilding the walls of Jerusalem was a big job with great problems. It was said that Nehemiah would not be successful. The study however reflects that when God/s men and women join together to tackle a huge task that they can solve the problem and accomplish great goals.²² Integrity along with a fear of God resulted in Nehemiah accomplishing much. Figure 4-7 shows that 42 percent of respondents viewed the church as a source to identity indigenous leadership.

²¹ *Charlotte Observer*, Church Tract Sold to Duke Power, 7-4-1950.

²² Nehemiah 6:15; 7:2.

Respondents stated that these leaders originate or occur naturally in a particular place, such as a community. It is native to that community. Figure 4-5 details the survey participants report that indigenous leadership just exist in community or it is developed among native community residents by 22 percent of those responding. Figure 4-2 in the study showed that 29 percent of survey participants saw the church/pastor as a source of community leadership. Additionally, 12 percent stated that the church was a place where people get their needs met.

The study showed Nehemiah as a lay leader who led the people in the actual work. Ezra was shown as a spiritual leader who read the Law of Moses, the Scriptures, to the people. The research found the two roles to be separate wherein the premise of this study suggested that the training teaching would cause the creation of a single purposed manual. The direction of this study finds it strength in the spiritual leader, the pastor filling a full-time role. There must also be a lay leader with spiritual values to support pastoral leadership. Discussion on the finding for the development of a two-fold manual, which differs from the theorized centralized manual based only on the competencies Nehemiah, is included in the concluding recommendation section.

Conclusions

Research a Specific Church and Its Community

The church selected for study was the Clinton Chapel African Methodist Zion Church which was located in the Historic West End District within a mile of the inner city

of Charlotte, NC and within a short walk of Johnson C. Smith University. The church was founded in 1810 by slaves and former slaves. It faced an early form of gentrification first in 1950 when it was forced out and had to move out of the inner city to make way for Duke Power (Energy) to build a parking deck.²³

Study and Interpret Community Dynamics, Such as the Effects of Gentrification

The stated goal of the church is to “make sure it has a voice at the table as gentrification pushes into the historical west end and Clinton Chapel faces a second round with gentrification.” Clinton Chapel desires to be relevant as it becomes a better community resource whose services are based on community needs.²⁴

The church in general had no community focused ministry. Rainer states that church refuses to look like the old community because the socioeconomics of the community were changing. Here there are two extreme cultures, the lower income people (the locals) and the returning aristocrat (the millennial) while the church attempted to reflect middle class values.²⁵

Change in the community make-up could result in a loss of income to the church and the perception that there would not be an equivalent return on any investments

²³ Louis Kallan. “Conversations in the Historical Room: Clinton chapel’s Past, Present, Future,” *Pride Magazine*, Sep-Oct 2017: 41-42, accessed April 28, 2018, www.pridemagazineonline.com.

²⁴ Kallan, “Conversations in the Historical Room,” 42.

²⁵ William McKenith, ed., “Quadrennial Episcopal Address to the Fiftieth Session of the General Conference of the African Methodist Episcopal Zion Church,” *The AME Zion Quarterly Review*, Part III (July 2017): 2-5.

made into the community. Eliashib, the high priest and his fellow priest went to work in the community of Jerusalem and rebuilt the sheep gate.²⁶ Community revitalization requires that all spiritual leaders in the church go to work and lead by example.²⁷ One aspect of addressing the negative effects of gentrification is by the spiritual leaders of the church learning how to work with all cultures, then by going to work.

In order for the church to study and interpret community dynamics, such as the effects of gentrification it had to have a voice at the community discussion table. Short pastoral tenures contributed little to no community engagement. With the little time these pastors had their attention had to be focused on their internal concerns such as facility deterioration due to lack of allotted resources, attention and maintenance.²⁸ Short tenure is characterized with inconsistent leadership that also contributed to the congregation dwindling, further limiting operational income.

Determine the Current Leadership Training and Development of Church Leaders to
Become Community Leaders

See: “Analyze the Need to Produce a Training Manual that Can Be Used to Develop and Train Inner-City Community Leaders”

²⁶ Nehemiah 3:1.

²⁷ “Commentary on Nehemiah,” *Life Application Bible*, 800.

²⁸ Rainer, *Autopsy of a Deceased Church*, 92.

Analyze How Best to Develop Indigenous Leaders to Understand the Specific Effects of Hopelessness Caused by Displacement

The outcome of these two individual case studies was based on the church not looking like the community. The church looked and had a mindset of the middle-classed while those studied were considered lower class.²⁹ Table 4-2 reported that 47 percent of interviewers did not consider themselves as community leaders with 16 percent not answering. That equals 63 percent of a random survey of Indigenous neighborhood persons not seeing themselves as community leaders.

This outcome challenges the notion that gentrification is bad for the “locals” or indigenous residents. It suggests that an individual has to make a personal decision and commitment to improve their life situation especially in the instance where help/assistance is provided to them. The thinking was that the residents from the community would be the most committed leaders to serve the community are accurate. However, the requirement of leadership is best handled by those who are not struggling with survival on a daily basis.

The church has to meet people at their point of greatest need to develop indigenous leadership. Personal life situations had to be addressed before leadership skills can be exhibited. More church sponsored programs that address life issues must be established and put into practice.

²⁹ McKenith. *AME Zion Quarterly Review*, 2.

Analyze How Best to Network Community Resources

The church had to present itself as being available and willing to attend community planning and working meetings. This included becoming versed in the aspect of these meetings and being committed to attendance, research, monitoring, and advocacy for the community and church. The church also had to demonstrate its involvement in the community. This was shown through partnerships with the local university, the Public Health Department Village Heartbeat Initiative, and the many other activities covered in Outcome discussion for Research Question # 2.

Analyze the Need to Produce a Training Manual that Can Be Used to Develop and Train

Inner City Community Leaders

The objective of this study was to analyze the church's ability and readiness to serve as a setting to identify and develop Christian leaders to serve in gentrified community settings. Using the model of Nehemiah's response to his addressing the gentrification of Jerusalem a church in the historic west end community in Charlotte, NC was used as the focus study with the hypothesis that a manual would be the outcome product that would be used to teach the church how to develop leaders. Nehemiah 8:9 states;

Then Nehemiah the governor, Ezra, the priest and scribe, and the Levites were instructing the people ...(who) had been weeping as they listened to the word of God.

Nehemiah 8: 18 further describes how Ezra read from the Book of the Law of God to the people "day after day." (Ezra read, Nehemiah led. Nehemiah 9-10; 13). Ezra, not

Nehemiah was the official religious leader. It must be noted that Nehemiah was a layman, not a member of the religious establishment or a prophet. He devoted his life to doing God's will in a secular world. He was a community leader! The sift results in the teaching tool being a model that still focus on the secular leadership skills of Nehemiah while adding a model of scriptural teaching that supports community outreach.

Implications for Practice

The evidence of this study suggests that mobilization of the community was as important as scripture reading. The church finds itself needing a twofold method of attack. The Nehemiah type leader that kept the people focused on the task and a pastor/priest, like Ezra, who attended all the meeting while filtering the information through the scriptures. The strength of the church in this study was that over 55 percent of its member participated in the Human Centered Design process. Table 4-2 reflects that 25 percent of community survey population saw housing as a need. This was explored during the Human Center Design process by the identified church and selected as one of their community engagement efforts. The process used the surveys of the community residents to determine what the church should offer as a service to the community. The survey results were actually acted upon by church, using the human service design technique.

This study saw the pastor go through the process initially with five other community leaders where they developed and designed a project as a test of this concept. Next, the church went through two eight-week sessions and designed a

community focused process. The analysis session by the church of this process showed that this identified church was positive about critical-thinking, communication, and problem-solving skills related to the effects of gentrification and its effect on the community surrounding the church. The participants reported that they were quite satisfied in learning about gentrification and using the Human Centered Design process as a planning/problem solving tool.

Gentrification can actually help improve a community if partnered with efforts of City/County government, business, non-profits and builders to construct available, affordable housing. This may help to promote some positive views of gentrification. Further documentation of the negative side of gentrification that came out of this study was the observable effect of displacement reflected in the increase of people sleeping on the porches of vacant houses. Another incident was the discovery of a homeless person sleeping nightly on the ground, in the middle of a fenced in play area on the church grounds. He hid his “covers” by day and bedded down each night. The result of this study is leading the church into converting a property to address the issue of available, affordable housing on a small scale. This would lessen the discussion of the negative effect of displacement. This study found homelessness and displacement as a result of gentrification as being key issues of concern.

Implications for Research

The analysis showed that the participants were positive about critical-thinking, communication, and problem-solving skills. The conceptual framework for this analysis

centered on the function of knowledge for church and community leaders. The experience was necessary for the acquisition of knowledge. This experience can be compared to the Chrysalis effect. The chrysalis is the pupa of a butterfly that has sealed itself into a cocoon to undergo a change process.³⁰ Rainer states that the chrysalis factor is a transformation process. An earth-bound, slow moving caterpillar becomes a beautiful, free flying butterfly. Learners advance only when past experience coincides with a current matter, and a perception develops that controls what happens subsequently. People gain expertise in learning to become leaders by always putting the concepts into practice. The experiential learning theory reveals that learning takes place by performing. This church underwent a major transformation which was supported by their using the experiential learning model. This was a process whereby wisdom was obtained through transformation of experience. The experiential learning model of the Human Centered Design permitted the participants in this study to participate actively in genuine task performance to transfer the concepts they have learned to real life experiences outside the church and develop program that will assist the community in embracing gentrification. They have experienced the phenomenon of the Chrysalis effect.

Recommendation 1: More In-Depth Studies on Resource Assistance

- Case Study A & B; 1st house on church property will be converted into a 8-12 bed, mid-level shelter.)
- Chart 2 reflects that 25% of survey population saw housing as a need.

³⁰ Thom S. Rainer, *Breakout Churches* (Grand Rapids, MI: Zondervan, 2004), 24-25.

- This was explored during the Human Center Design process by the identified church and selected as one of their community engagement efforts.
- Church Resource Center developed (2nd church house will be used as a resource center to serve needs identified in Chart 2E, chapter 4)

Recommendation 2: More In-Depth Studies of the Production of a Training Manual

THE PLACE OF THE CHURCH IN COMMUNITY

PART I - Lay Leadership: Community Engagement

PART II - Spiritual Leadership: Allowing the Scripture to Shape One's Life"

Many persons entering Christian leadership do not seek additional training beyond their conversion and new member training. For example, there should be a study of introductory classes on using the Bible as a tool to shape one's behaviors and Christian walk along with the new member classes.

Recommendations

Table 4-2 reflects that 25 percent of the survey population saw housing as a need. This was explored during the Human Center Design process by the identified church and selected as one of their community engagement efforts. (Note survey results were acted upon by church, using human service design technique) Available and affordable housing are the areas that gentrification has affected this community the most. As a result, the identified church will begin "re-building the wall" by developing an 8-12 bed mid-level recovery house for females who are displaced and in recovery.

The second recommendation is that future studies focus on the effect of this identified church have a system where the pastor "go to work" by having set hours at the church. This study reflects that Nehemiah was the lay leaders that focused on the

community outreach and Ezra was the priest/pastor that focused on the spiritual teaching.³¹ Thereby the recommendation is made for a two -fold training manual combining these two focuses instead of one manual focusing on the competencies of Nehemiah (see and include Implication for Research) This also answers research question 1.

Expanded topics to consider including in the manual are:

APPENDIX A: A BIBLICAL MODEL OF LEADERSHIP (Luke 2:8-32)

APPENDIX B: LEADERSHIP PRINCIPLES FROM THE LIFE OF NEHEMIAH

APPENDIX C: ALLOWING THE SCRIPTURE TO SHAPE OUR LIVES

APPENDIX D: COMMUNITY MOBILIZATION STRATEGY

³¹ Nehemiah 8:1-9.

APPENDIX A
A BIBLICAL MODEL OF LEADERSHIP (LUKE 2:8-32)

WARM UP EXERCISE: *How Do You Carry Hot Coffee?!¹*

I. LEADERSHIP DEFINED:

The ability to guide or direct a path or course of action by going first or in advance.

- a. Religious²
 - 1. Loyal membership of an order, group, practice with governing vows
 - 2. Man-driven agendas
- b. Spiritual
 - 1. Total submission to the moving powers of God through faith in Jesus Christ by the inspiration and filling of/by the Holy Spirit
 - 2. ***He leads (guides) me in the path of righteousness for his namesake....*** (Psalms 23:3)
 - 3. Spirit-led agendas

II. JOB DESCRIPTION/REQUIREMENT:

To be chosen, then called (receive the pronouncement to go see & receive Jesus, in humility) by God that leads one to become a caretaker (Luke 2:8)

- a. Leaders are called to be shepherds to serve, watch over, and proclaim the good news of Jesus Christ to a flock (Luke 2:8-10).
 - 1. To Guide
 - 2. To Guard
- b. Leaders have received the proclamation that Jesus is born into you for a new service (Luke 2:10-11).

III. MODEL FOR LEADERS DEVELOPMENT:

- **LEADERS MUST BECOME LIKE SIMEON** (Luke 2:25)

²⁵ ***Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was on him.***

- a. Become Righteous
- b. Be Devout
- c. Forward Looking (with Joy)

¹ Tommy Tenney, *The God Catchers* (Nashville, TN: Tommy Nelson Publishers, 2000), 113-116.

² Tenney, *God Catchers*, 15-16.

- **LEADERS MUST SUBMIT TO THE HOLY SPIRIT:** (Luke 2: 26 - 27)

²⁶ *It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Messiah.* ²⁷ *Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required, Rest upon them,*

- Speak to them, and
- Guide them.

- **LEADERS MUST BE EXAMPLES:** (Luke 2: 28 – 32)

²⁸ **Simeon took him in his arms and praised God, saying:**

- Praise God in the assembly
 - ²⁹ *"Sovereign Lord, as you have promised, you may now dismiss your servant in peace.*
- Submit oneself into the Will of God
 - ³⁰ *For my eyes have seen your salvation,*
- See the Salvation of God
 - ³¹ *which you have prepared in the sight of all nations:*
- Let this Christian journey lead to the Light of Revelation
 - ³² *a light for revelation to the Gentiles, and the glory of your people Israel.*

IV. LEADERSHIP & PRAYER: THE PROCESS

- Moses – Exodus 33: 12 – 23
 - "You have told me, lead this people, but you have not let me know whom you will send with me..."*
 - "Then he (God) replied, "My presence will go with you..."*
- Nehemiah 1: 4 – 11
 - "... let your eyes be open and your eayes be attentive to hear your servant's prayer ..."*
 - Sort permission from God and the King

V. LEADERSHIP & PRAYER: THE PLACE

- Jesus – Matthew 26:36-46
 - A Quiet/Private Place and in a Kneeled Position**
 - "Then Jesus came to a place called Gethsemane..."*
 - "He fell facedown and prayed ..."*

LEADERSHIP

To guide or direct a path or course of action by going first (or in advance after being chosen, then called (receive the pronouncement to go see & receive Jesus, in humility) by God that leads one to becoming a caretaker.

APPENDIX B

LEADERSHIP PRINCIPLES FROM THE LIFE OF NEHEMIAH

“The Development of a Study Guide”

Effective models of Leadership skills are taken from the business world and attempts are made to apply them to shepherding a flock of Christians. Though effective in the business world, these skills are often far from the type of leadership skills needed to lead the flock of God in church, one scriptural example of effective leadership is Nehemiah, a man who leads through service.

The book of Nehemiah is often treated as a manual on godly leadership. But was it Nehemiah intention to write a manual on leadership? Does Nehemiah present the principles of leadership in a like manner to Acts presenting the history of the early church? Nehemiah is a book about God’s faithfulness and about the agent God used in reestablishing his covenant people in the Promised Land.

Boice, James Montgomery. *Nehemiah: An Expositional Commentary*. Grand Rapids, MI: Baker Books, 2005.

Brug, John F. *The People’s Bible: Ezra, Nehemiah, Esther*. Milwaukee, WI: Northwestern Publishing House, 1985.

Getz, Gene A. *Nehemiah: Becoming a Disciplined Leader*. Nashville, TN: Broadman & Holman Publishers, 1995.

Hoerber, Robert G. (editor). *Concordia Self-Study Bible*. St. Louis, MO: Concordia Publishing House, 1986.

Swindoll, Charles R. *Hand Me Another Brick*. Nashville: W Publishing Group, 2006.

Vos, Howard F. *Bible Study Commentary: Ezra, Nehemiah, and Esther*. Grand Rapids, MI: Zondervan, 1987.

APPENDIX C

ALLOWING SCRIPTURE TO SHAPE OUR LIVES

FORWARD: The Transforming Power of the Bible

- *“Who Is God?”* Isaiah 40: 25 – 31
- I. THE HOLY BIBLE: The Word of God
 - Written by Inspired men of God
- II. THE CENTRAL THEME OF THE BIBLE
 - *“...Live by Faith...” Habakkuk 2:4*
- III. THE PROBLEM OF SIN DEFINED
 - Idolatry
 - *“What was John writing about from the Isles of Patmos?”*
- IV. THE WALK OF A DISCIPLE
 - Traveling the Emmaus Road Luke 24:13 – 35
 - *“... beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning Himself”*
 - Numbers 21:9
 - Micah 7:20
 - Holding fast to God’s Love & Justice Hosea 12: 2 – 4
- V. PRAYING THE SCRIPTURES
 - Examples to Live by in *“ALLOWING THE SCRIPTURES TO SHAPE OUR LIVES’*
 - What is Prayer? – *“HONEST TALK”*
 - Talking & LISTENING
- VI. THE “SHAPED” LIFE OF A CHRISTIAN
 - Striving & Prevailing Genesis 32: 28
 - *“You have striven with God and with humans and have prevailed...”*

APPENDIX D:

COMMUNITY MOBILIZATION STRATEGY

WHO: The Clinton Chapel AME Zion Church is partnering with Government, Business, Recreational Services, Health Care Services, Non-Profit Organization and Faith Based Organizations to provide a sustainable, free-standing engagement center where Mecklenburg County citizens and the Historical West Side residents can connect to receive services, network with Governmental Officials & Staff, receive training, and electronically research economic & culture resources in a safe, community- based environment.

WHY: The Clinton Chapel AME Zion Church is a stable, long term service provider in the Charlotte-Mecklenburg community and is the oldest African American congregation in this region. It's survival in the community that has gentrified around it for the second time is critical and dependent upon it redefining what its community relevance is.

HOW: The Clinton Chapel AME Zion Church planning process will use the Human-Centered Design.¹ The Human-centered design is a creative approach to problem solving. It's a process that starts with the people you're designing for and ends with new solutions that are tailor made to suit their needs. Human-centered design is all about building a deep empathy with the people you're designing for; generating tons of ideas; building a bunch of prototypes; sharing what you've made with the people you're designing for; and eventually putting your innovative new solution out in the world. Human-centered design consists of three phases:

¹ Christie Kahil /Program Director/704.488.7310/ckahil@queencityforward.org. Note: The Human-centered design is owned by Queen City Forward. The Clinton Chapel AME Zion Church pastor hosted and participated in an initial prototyping session as a part of Clinton Chapel AME Zion Church community mobilization strategy. There were five community leaders that met for eight weeks. In Phase 2 of the process, the pastor taught twenty church leaders and implemented their church community outreach plan for 2017-2018. Christie response to the process: *I just want to point out what you've done over the past 5 weeks-*

- You have brought a very diverse team together (you have no idea... you guys are the gold standard for a diverse test team!)
- You have narrowed a huge and complex problem (how to create better leadership and engagement in a neighborhood) down to a bite-sized and concrete challenge.
- You have used the How Might We process to identify a workable solution.
- You have gone to your clients (the neighborhood) to collect real feedback about their experience.
- You have used that feedback to inform the evolution of your solution.
- You have developed and tested prototypes to make sure you have a viable solution.
- You accomplished all of this as a team (I didn't lead- you did), and solved some of the very practical problems that arise from working on an actual project with a volunteer team.

- In the Inspiration Phase you'll learn directly from the people you're designing for as you immerse yourself in their lives and come to deeply understand their needs.
- In the Ideation Phase you'll make sense of what you learned, identify opportunities for design, and prototype possible solutions.
- In the Implementation Phase you'll bring your solution to life, and eventually, to market. And you'll know that your solution will be a success because you've kept the very people you're looking to serve at the heart of the process.

WHAT: Mindsets

Human-centered design is as much about your head as your hands (NOT FORGETTING THE HEART). These Mindsets explore and uncover the philosophy behind our approach to creative problem solving, and show that how you think about design directly affects whether you'll arrive at innovative, impactful solutions.

WHEN: Methods

Human-centered design is a practical, repeatable approach to arriving at innovative solutions. Think of these Methods as a step-by-step guide to unleashing your creativity, putting the people you serve at the center of your design process to come up with new answers to difficult problems.

- Before you start talking to the people you're designing for:
 - Have a strategy around who you talk to, what you ask them, and what pieces of information you need to gather
 - Planning ahead and track who you talk to once you've done it
 - Have the right balance of experts and laymen, women and men, people of different ethnicities and classes, as well as a full range of behaviors, beliefs, and perspectives

CLINTON CHAPEL IMPACT HIGHLIGHTS

Design Team

- a. Clinton Chapel Leadership Team (20 members)
- b. Planning Groups (leadership Team sub-divided into 4 interest teams of 4 – 6 members)

Partners Identified

Mecklenburg County Health Department **VILLAGE HEARTBEAT**

Mecklenburg County Department of Social Services

a. Congregation for Kids

b. Economic Development

c. Adult Services

d. Park & Recreation

Mecklenburg County Assistant County Manager

Charlotte Works

a. Care 3

Timeline

Design Time - 8 weeks

Launch Time – 8 weeks for Priority 1a; 4 weeks for Priority 1b & 1c

Location (Headquarters)

Clinton Chapel AME Zion Church

!901 Rozzelle Ferry Road

Charlotte, NC 28208

OVERVIEW

A. Women of Hope Transitional Housing (320 Whitehaven Ave, Charlotte NC 28208) (TO BE OPERATIONAL BY SUMMER 2018)

Objectives:

- Provide a non-profit, Christ-centered, clean and sober living environment for women
 - Provide support classes, and resources for those desiring to sharpen their life skills or to pursue educational, and/or job skills enhancement.
 - Offers support groups, faith-based services, community involvement
 - Facilitate the on-site availability of Human Resource Services through the partnerships with Government, Businesses, Non-Profit Agencies, etc.
-

B. Chapel Education Center - (1901 Rozzelles Ferry Road, Charlotte NC 28208)

Afterschool Program

Band/Music (Priority 1b) 5/21/16 flyers out, 5/27/16 registration, 6/11/16 audition
students in Junior/ Senior High

Introductory Music Ages: 2+

Arts

Clothing Closet

Life Coaching

Summer Enrichment **(Priority 1c)**

Objectives:

- Provide a safe place to learn and grow.
 - Develop ongoing relationships with caring adult professionals in life-enhancing programs.
 - Provide character development experiences as well as hope and opportunity for a productive future for adults and children.
-

C. Community Park/Playground

Family Shelter/Gathering Place (Priority 1d)

Grilling Area

Games/Sports/Recreation Area

(Property owned by Clinton Chapel AME Zion - Whitehaven Ave.)

Objectives:

- Provide outdoor community meeting/gather space
- Provide a playground structure that is a central gathering place for children to be actively engaged and socially interactive.
- Provide a safe and healthy place for children to improve their social skills.

- Provide an environment where children can remain active to fight off child obesity.
- Conduct seasonal physical/recreational activities for Senior Citizens
- Host outdoor community focused activities such as concerts, festivals, healthy food open markets

OVERVIEW

Clinton Community Outreach programs has adopted a Theology of Place is to address the needs of the at-risk families within the Historical West End Community as well as families within the city of Charlotte at-large. The highest quality programs that benefit residents of the community will be offered by our church to help the community to engage in all opportunities offered by the Charlotte/Mecklenburg community at large.

NEEDS/PROBLEMS

Over the last ten years Clinton Chapel AME Zion Church has noticed a transformation, as a result of gentrification, in a five mile radius area surrounding the church. Many youth are unsupervised with too much time to get into trouble and the need to provide these youth with a valuable structured program. The community outreach program s will encompass a: Piano Lab, Computer Lab, After School Tutoring, A Summer Camp, A Mountain Camping Experience, Community Clothing Closet, After School Enrichment Program, Men's Group, and Women's Group. The anticipated result of Clinton Community Outreach program is to address the social, educational, cultural and technological needs of the community.

BIBLIOGRAPHY

- Aha, Ebenezer, Jr. "Gentrification and Socioeconomic Impacts of Neighborhood Integration and Diversification in Atlanta, Georgia." *National Social Science Journal* 35, No 1 (2010): 1-13.
- Bakke, R. A *Theology as Big as the City*. Downers Grove, IL: IVP, 1997.
- Barna, George. *Today's Pastors: A Revealing Look at What Pastors Are Saying About Themselves, Their Peers and the Pressure They Face*. Ventura, CA: Regal Books, 1993.
- Baslo, Victoria. "City Spending on Economic Development Versus Affordable Housing: Does Inner-City Competition or Local Politics Drive Decisions." *Journal of Urban Affairs* 22 (2000): 317-322. doi: 10.1111/0735-2166.00059.
- Bickers, Dennis. *The Joy of Bivocational Ministry*. Grand Rapids, MI: Baker Books, 2000.
- . *The Bi-Vocational Pastor: Two Jobs, One Ministry*. Kansas City, MO: Beacon Hill, 2004.
- Bonheoffer, D. *Life Together and Prayerbook of the Bible*. 1954. Retrieved from <http://dx.doi.org/978-0-80068305-4>.
- Boyatzis, R., and A. McKee. *Resonant Leader*. Boston, MA: Harvard Business School Press, 1998.
- Carroll, J. W. *As One with Authority: Reflective Leadership in Ministry*. Louisville, KY: John Knox Press, 1991.
- Claiborne, Ronald. "Nehemiah's Model of Transformational Leadership." 2013. Retrieved from <http://www.spirituallyliving360.com/index.php/nehemiahs-model-of-transformational-leadership-521/>.
- Collins, Jim. *Good to Great*. New York, NY: Harper CS Publishers, 2001.
- Davis, Diane. *Political Power and Social Theory* 19. 2008.
- Dorsett, Terry W. *Developing Leadership Teams in the Bi-Vocational Church*. Bloomington, IN: Cross Books, 2010.
- Erickson, Millard. *Christian Theology*. Grand Rapids, MI: Baker Books, 1994.
- Fawcett, S. B., V.T. Francisco, D. Hyra, A. Paine-Andrews, J.A. Schultz, S. Russos, and P. Evensen. "Building Healthy Communities." In A. Tarlov (Ed.), *Society and*

Population Health Reader: State and Community Applications. New York, NY: The New Press, 2000.

Fawcett, S. B., A.L. Paine, V.T. Francisco, and M. Vliet. "Promoting Health Through Community Development. In D. S. Glenwick & L. A. Jason (Eds.), *Promoting Health and Mental Health in Children, Youth and Families*. New York, NY: Springer, 1993.

Fawcett, S. B., A. Paine-Andrews, V.T. Francisco, J.A. Schultz, K.P. Richter, R.K. Lewis, R. K., and C.M. Lopez. "Using Empowerment Theory in Collaborative Partnerships for Community Health and Development." *American Journal of Community Psychology* 23, no 5 (1995): 677-697.

Ford, Leighton. *Transforming Leadership: Jesus Way of Creating Vision, Shaping Values and Empowering Change*. Downers Grove, IL: IVP, 1991.

Frangipane, F. *The House of God: God's Plan to Liberate Your City from Darkness*. Lake Mary, FL: Creative House, 1991.

———. *The Three Battlegrounds*. Cedar Rapids, MI: Arrow Press, 1977.

Furuset, O. J., and H. Barcus. "Charlotte Neighborhood Quality of Life Project." *Urban Quality Indicators*. 2000. Retrieved from <http://ui.uncc.edu/story/2010-charlotte-neighborhood-quality-life-study>.

Gordon, W. *Real Hope in Chicago: The Incredible Story of How God Is Transforming a Chicago Neighborhood*. Grand Rapids, MI: Zondervan, 1995.

Grace, B. *The Spirituality of Leadership*. Place, Territory: Publisher, 1999.

Grotidiner, Mark. *The New Urban Sociology*. New York, NY: McGraw Hill, 1994.

Hale, Johnathan. *The Old Way of Seeing*. New York, NY: Houghton Mifflin Company, 1994.

Kallan, Louis. "Conversations in the Historical Room: Clinton chapel's Past, Present, Future". *Pride Magazine* (Sep-Oct 2017): 41-42.

Kaplan, R.S. "Accounting Scholarship That Advances Professional Knowledge and Practice," *Accounting Review* 86, no 2: 367-383.

Kurtz, Arnold. "Short-Term Pastorates." *Ministry*. Posted January 1980. Accessed April 20, 2018. <https://www.Ministry Magazine.org/archives>.

Lomenick, Brad. "Leadership Qualities of Nehemiah." *Brad Lomenick*. Posted January 23, 2010. Accessed April 20, 2018. <http://www.bradlomenick.com/brad-lomenick->

5/leader- qualities-of-nehemiah.

- London, Bruce, and John Palen. *Gentrification, Displacement and Neighborhood Revitalization*. Albany, NY: State University Press of New York, 1984.
- Lupton, R. *Theirs Is the Kingdom*. New York, NY: HarperCollins, 1982.
- Lupton, Robert D. *Renewing the City: Reflections on Community Development and Urban Renewal*. Downers Grove, IL: IVP, 2005.
- Lupton, Robert. *Gentrification: Displacement or Beloved Community?* Atlanta, GA: FCS Urban Ministries, 2014.
- Meeks, W. *The First Urban Christians: The Social World of the Apostle Paul*. New Haven, CT: Yale University Press, 1983.
- Merriam, Sharon B. *Qualitative Research and Case Study Application in Education*. San Francisco, CA: Josey-Bass Publishers, 2001.
- Morrison, Denton E. "Some Notes Toward Theory on Relative Deprivation, Social Movements, and Social Change. In Louis E. Genevie (Ed.), *Collective Behavior and Social Movements*. Itasca, IL: Peacock, 1978.
- Newman, Willis, and Esmie Newman. "Bible Teaching about Problem Solving." Accessed April 20, 2018. www.bible-teaching-about.com/problemsolving.html.
- Osweld, Roy M. *The Pastor as New Comer*. Washington, DC: Alban Institute, 1977.
- Perkins, J. *Beyond Charity: The Call to Christian Community Development*. Grand Rapids, MI: Baker Books, 1993.
- Perkins, John. *Restoring At-Risk Communities: Doing It Together & Doing It Right*. Grand Rapids, MI: Baker Books, 1995.
- Perkins, J., and J. Kadlecek. *Resurrecting Hope: Powerful Stories of How God Is Moving to Reach Our Cities*. Ventura, CA: Regal Books, 1996.
- Rainer, Thom S. *Autopsy of a Deceased Church*. Nashville, TN: R & H Publishing Group, 2014.
- Rakoczy, S. "The Witness of Community Life: Bonhoeffer's Life Together and the Taizcommunity." *Journal of Theology for Southern Africa* 127 (2007). Retrieved from <http://search.proquest.com/docview/213353851?accountid=458>.
- Richardson, W. *Reclaiming the Urban Family: How to Mobilize the Church as a Family Training Center*. Grand Rapids, MI: Zondervan, 1996.

- Ross, M., and C. Hendney. *New Understanding of Leadership: A Survey & Application of Research*. New York, NY: Associated Press, 1957.
- . *New Understanding of Leadership: A Survey & Application of Research*. Wheaton, IL: Crossway Books, 1997.
- Sanders, J. Oswald. *Spiritual Leadership*. Chicago, IL: Moody, 2007.
- Schaller, Lyle. *Assimilating New Members*. Nashville, TN: Abington, 1978.
- Swindoll, C. *Hand Me Another Brick*. Nashville, TN: Thomas Nelson, 1978.
- Valet, R. E., and C.E. Zech. *The Mainline Church Funding Crisis: Issues and Possibilities*. Manlius, NY: William B. Eerdmans, 1995.
- Watkins, D. *Christian Social Ministry*. Nashville, TN: Broadman & Holman, 1994.
- White, John. *Excellence in Leadership: Reaching Goals with Prayer, Courage, & Determination*. Downers Grove, IL: IVP, 1986.
- Wuthnow, R. *Crisis in the Churches: Spiritual Malaise, Fiscal Woe*. Cary, NC: Oxford University Press, 1997.

VITA

Ralph Edward Williamson was born in Henderson, North Carolina on October 16, 1949. After graduating from Henderson Institute in 1967, he entered Johnson C. Smith University at Charlotte, North Carolina where he earned a Bachelor of Science degree in Biology in 1971. He furthered his education and received a Master of Education in Counseling from the University of North Carolina at Charlotte in 1979. He retired with 31 years of services from Mecklenburg County Government in 2008. He developed The Family Based Services, The Office of Faith Based & Community Initiatives and The Community Social Work programs for Mecklenburg County Government. He has been quoted in Time magazine, American Enterprise, and USA Today. His work has been profiled in two books, A Limited Partnership: The Politics of Religion, Welfare, and Social Services by Bob Wineburg and Reinvigorating Faith in Communities by Amy Sherman. He authored the Procedure for Mobilizing Faith Communities, which was included in the Center for Public Justice (Washington, DC) conference publication on working with faith communities. He has received many civic awards including The Order of the Long Leaf Pines, the highest civilian award the state of North Carolina extends to its citizens, which was presented by Governor Beverly Purdue in 2009. He has studied at Lancaster Theological Seminary, Lancaster, Pennsylvania and completed work for a Master of Divinity Equivalency at Gordon-Conwell Theological Seminary in Charlotte, North Carolina. He will graduate with a Doctor of Ministry in Christian Leadership from Gordon-Conwell Theological Seminary in Charlotte, North Carolina in May 2018.